A SHORT INTRODUCTION TO ENGLISH GRAMMAR.

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A SHORT INTRODUCTION TO ENGLISH GRAMMAR:

WITH CRITICAL NOTES.

By Dr. Lowth.

Nam ipſum *Latine* loqui eſt illud quidem in magna laude ponendum: ſed non tam ſua ſponte, quam quod eſt a pleriſque neglectum. Non enim tam præclarum eſt ſcire *Latine*, quam turpe neſcire; neque tam id mihi oratoris boni, quam civis *Romani* proprium videtur. CICERO.

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PREFACE.

THE Engliſh Language hath been much cultivated during the laſt two hundred years. It hath been conſiderably poliſhed and refined; it hath been greatly enlarged in extent and compaſs; its force and energy, its variety, richneſs, and elegance, have been tried with good ſucceſs, in verſe and in proſe, upon all ſubjects, and in every kind of ſtile: but whatever other improvements it may have received, it hath made no advances in Grammatical accuracy.

It is now about fifty years ſince Doctor Swift *made a public remonſtrance, addreſſed to the*

Earl of Oxford, *then Lord Treaſurer, of the imperfect State of our Language; alledging in particular,* "*that in many inſtances it* "*offended againſt every part of* "*Grammar.*" Swift *muſt be allowed to have been a good judge of this matter. He was himſelf very attentive to this part, both in his own writings, and in his remarks upon thoſe of his friends: he is one of our moſt correct, and perhaps our very beſt proſe writer. Indeed the juſtneſs of this complaint, as far as I can find, hath never been queſtioned; and yet no effectual method hath hitherto been taken to redreſs the grievance of which he complains.*

But let us conſider, how, and in what extent, we are to underſtand this charge brought againſt the Engliſh *Language. Does it mean, that*

that the Engliſh *Language as it is ſpoken by the politeſt part of the nation, and as it ſtands in the writings of our moſt approved authors, oftentimes offends againſt every part of Grammar? Thus far, I am afraid, the charge is true. Or does it further imply, that our Language is in its nature irregular and capricious; not ſubject, or not eaſily reduceable, to a Syſtem of rules? In this reſpect, I am perſuaded, the charge is wholly without foundation.*

The Engliſh *Language is perhaps of all the preſent European Languages by much the moſt ſimple in its form and conſtruction. Of all the ancient Languages extant that is the moſt ſimple, which is undoubtedly the moſt ancient: but even that Language itſelf does not equal the* Engliſh *in ſimplicity.*

The Words of the Engliſh *Language are ſubject to fewer variations from their original Form, than thoſe perhaps of any other Language whatſoever. Its Subſtantives have but one variation of Caſe: nor have they any beſide the natural diſtinction of Gender. Its Adjectives admit of no change at all, except that which expreſſes the degrees of Compariſon. All the poſſible variations of the original form of the Verb are not above ſix or ſeven; whereas in many Languages they amount to one or two hundred: and almoſt the whole buſineſs of Modes, Times, and Voices is managed with great eaſe by the aſſiſtance of eight or nine commodious little Verbs, called from their uſe Auxiliaries. The Conſtruction of this Language is ſo eaſy and obvious, that our Grammarians have*

have thought it hardly worth while to give us any thing like a regular and ſyſtematical Syntax. The laſt Engliſh *Grammar that hath been preſented to the public, and by the Perſon beſt qualified to have given us a perfect one, compriſes the whole Syntax in ten lines. The reaſon, which he aſſigns for being ſo very conciſe in this part, is, "becauſe "our Language has ſo little in-"flection, that its Conſtruction "neither requires nor admits many "rules." In truth, the eaſier any ſubject is in its own nature, the harder is it to make it more eaſy by explanation; and nothing is commonly more unneceſſary, and at the ſame time more difficult, than to give a Demonſtration in form of a propoſition almoſt ſelf-evident.*

It is not owing then to any peculiar irregularity or difficulty of

our Language, that the general practice both of ſpeaking and writing it is chargeable with inaccuracy. It is not the Language, but the practice, that is in fault. The truth is, Grammar is very much neglected among us: and it is not the difficulty of the Language, but on the contrary the ſimplicity and facility of it, that occaſions this neglect. Were the Language leſs eaſy and ſimple, we ſhould find ourſelves under a neceſſity of ſtudying it with more care and attention. But as it is, we take it for granted, that we have a competent knowledge and ſkill, and are able to acquit ourſelves properly, in our own native tongue: a faculty ſolely acquired by uſe, conducted by habit, and tried by the ear, carries us on without reflection; we meet with no rubs or difficulties in our way,

way, or we do not perceive them; we find ourſelves able to go on without rules, and we do not ſo much as ſuſpect that we ſtand in need of them.

A Grammatical Study of our own Language makes no part of the ordinary method of inſtruction which we paſs thro' in our childhood; and it is very ſeldom that we apply ourſelves to it afterward. And yet the want of it will not be effectually ſupplied by any other advantages whatſoever. Much practice in the polite world, and a general acquaintance with the beſt authors, are good helps, but alone will hardly be ſufficient: we have writers, who have enjoyed theſe advantages in their full extent, and yet cannot be recommended as models of an accurate ſtyle. Much leſs then will what is commonly called Learning

ſerve the purpoſe; that is, a critical knowledge of ancient languages, and much reading of ancient authors: the greateſt Critic and moſt able Grammarian of the laſt age, when he came to apply his Learning and his Criticiſm to an Engliſh Author, was frequently at a loſs in matters of ordinary uſe and common conſtruction in his own Vernacular Idiom.

But perhaps the Notes ſubjoined to the following pages will furniſh a more convincing argument, than any thing that can be ſaid here, both of the truth of the charge of inaccuracy brought againſt our Language as it ſubſiſts in practice, and of the neceſſity of inveſtigating the Principles of it, and ſtudying it Grammatically, if we would attain to a due degree of ſkill in it. It is with reaſon expected of every perſon

of

of a liberal education, and much more is it indiſpenſably required of every one who undertakes to inform or entertain the public, that he ſhould be able to expreſs himſelf with propriety and accuracy. It will evidently appear from theſe Notes, that our beſt Authors for want of ſome rudiments of this kind have ſometimes fallen into miſtakes, and been guilty of palpable errors in point of Grammar. The examples there given are ſuch as occurred in reading, without any very curious or methodical examination: and they might eaſily have been much increaſed in number by any one, who had leiſure or phlegm enough to have gone through a regular courſe of reading with this particular view. However, I believe, they may be ſufficient to anſwer the purpoſe intended; to evince the neceſſity of the Study of Grammar

mar in our own Language, and to admoniſh thoſe, who ſet up for Authors among us, that they would do well to conſider this part of Learning as an object not altogether beneath their regard.

The principal deſign of a Grammar of any Language is to teach us to expreſs ourſelves with propriety in that Language, and to be able to judge of every phraſe and form of conſtruction, whether it be right or not. The plain way of doing this, is to lay down rules, and to illuſtrate them by examples. But beſides ſhewing what is right, the matter may be further explained by pointing out what is wrong. I will not take upon me to ſay, whether we have any Grammar that ſufficiently performs the firſt part: but the latter method here called in, as ſubſervient to the former, may perhaps

be found in this caſe to be of the two the more uſeful and effectual manner of inſtruction.

Beſides this principal deſign of Grammar in our own Language, there is a ſecondary uſe to which it may be applied, and which, I think, is not attended to as it deſerves. A good foundation in the General Principles of Grammar is in the firſt place neceſſary for all thoſe who are initiated in a learned education; and for all others likewiſe, who ſhall have occaſion to furniſh themſelves with the knowledge of modern languages. Univerſal Grammar cannot be taught abſtractedly: it muſt be done with reference to ſome language already known, in which the terms are to be explained, and the rules exemplified. The learner is ſuppoſed to be unacquainted with all but his own native

tongue;

tongue; and in what other, conſiſtently with reaſon and common ſenſe, would you go about to explain it to him? When he has a competent knowledge of the main principles, the common terms, the general rules, the whole ſubject and buſineſs of Grammar, exemplified in his own Language; he then will apply himſelf with great advantage to any foreign language, whether ancient or modern. To enter at once upon the Science of Grammar, and the Study of a foreign Language, is to encounter two difficulties together, each of which would be much leſſened by being taken ſeparately and in its proper order. For theſe plain reaſons a competent Grammatical knowledge of our own Language is the true foundation upon which all Literature, properly ſo called, ought to be raiſed. If this method were

adopted

adopted in our Schools; if children were firſt taught the common principles of Grammar by ſome ſhort and clear Syſtem of Engliſh *Grammar, which happily by its ſimplicity and facility is perhaps of all others the fitteſt for ſuch a purpoſe, they would have ſome notion of what they were going about, when they ſhould enter into the* Latin *Grammar; and would hardly be engaged ſo many years, as they now are, in that moſt irkſome and difficult part of literature, with ſo much labour of the memory, and with ſo little aſſiſtance of the underſtanding.*

A deſign ſomewhat of this kind gave occaſion to the following little Syſtem, intended merely for a private and domeſtic uſe. The chief end of it was to explain the general principles of Grammar as clearly and intelligibly as poſſible. In the De-

finitions

finitions therefore eaſineſs and perſpicuity have been ſometimes preferred to logical exactneſs. The common Diviſions have been complied with, as far as truth and reaſon would permit. The known and received Terms have been retained, except in one or two inſtances, where others offered themſelves, which ſeemed much more ſignificant. All diſquiſitions, which appeared to have more of ſubtilty than of uſefulneſs in them, have been avoided. In a word, it was calculated for the uſe of the Learner even of the loweſt claſs. Thoſe, who would enter more deeply into this Subject, will find it fully and accurately handled, with the greateſt acuteneſs of inveſtigation, perſpicuity of explication, and elegance of method, in a Treatiſe intitled HERMES, *by* JAMES HARRIS *Eſq; the moſt beautiful and perfect example*

example of Analyſis that has been exhibited ſince the days of Ariſtotle.

The following ſhort Syſtem is propoſed only as an Eſſay, upon a Subject, tho' of little eſteem, yet of no ſmall importance; and in which the want of ſomething better adapted to real uſe and practice, than what we have at preſent, ſeems to be generally acknowledged. If thoſe, who are qualified to judge of ſuch matters, and do not look upon them as beneath their notice, ſhall ſo far approve of it, as to think it worth a reviſal, and capable of being improved into ſomething really uſeful; their remarks and aſſiſtance, communicated through the hands of the Bookſeller, ſhall be received with all proper deference and acknowledgement.

A SHORT INTRODUCTION TO ENGLISH GRAMMAR.

GRAMMAR.

GRAMMAR is the Art of rightly expreſſing our thoughts by Words.

Grammar in general, or Univerſal Grammar, explains the Principles which are common to all languages.

The Grammar of any particular Language, as the Engliſh Grammar, applies thoſe common principles to that particular language, according to the eſtabliſhed uſage and cuſtom of it.

Grammar treats of Sentences, and the ſeveral parts of which they are compounded.

Sentences conſiſt of Words; Words, of one or more Syllables; Syllables, of one or more Letters.

So that Letters, Syllables, Words, and Sentences, make up the whole ſubject of Grammar.

LETTERS.

A Letter is the firſt Principle, or leaſt part of a Word.

An Articulate Sound is the ſound of the human voice, formed by the organs of ſpeech.

A Vowel is a ſimple articulate ſound, formed by the impulſe of the voice, and by the opening only of the mouth in a particular manner.

A Conſonant cannot be perfectly ſounded by itſelf; but joined with a vowel

a vowel forms a compound articulate ſound, by a particular motion or contact of the parts of the mouth.

A Diphthong, or Double Vowel, is the union of two or more vowels pronounced by a ſingle impulſe of the voice.

In Engliſh there are twenty-ſix Letters:

A, a; B, b; C, c; D, d; E, e; F, f; G, g; H, h; I, i; J, j; K, k; L, l; M, m; N, n; O, o; P, p; Q, q; R, r; S, s; T, t; U, u; V, v; W, w; X, x; Y, y; Z, z.

J j, and *V v*, are conſonants; the former having the ſound of the ſoft *g*, and the latter that of a coarſer *f*: they are therefore intirely different from the vowels *i* and *u*, and diſtinct letters of themſelves; they ought alſo to be diſtinguiſhed by a peculiar Name; the former may be called *ja*, and the latter *vee*.

Six of the letters are vowels, and may be ſounded by themſelves; *a*, *e*, *i*, *o*, *u*, *y*.

Y is in ſound wholly the ſame with *i*; and is written inſtead of it at the end of words; or before another *i*, as *flying*, *denying*: it is retained likewiſe in ſome words derived from the Greek; and it is always a vowel.

W is either a vowel, or a diphthong: its proper ſound is the ſame as the Italian *u*, the French *ou*, or the Engliſh *oo*: after *o*, it is ſometimes not ſounded at all, ſometimes like a ſingle *u*.

The reſt of the letters are conſonants; which cannot be ſounded alone: ſome not at all, and theſe are called Mutes, *b*, *c*, *d*, *g*, *k*, *p*, *q*, *t*: others very imperfectly, making a kind of obſcure ſound, and theſe are called Semi-vowels, or Half-vowels,

vowels, *l*, *m*, *n*, *r*, *f*, *s*; the firſt four of which are alſo diſtinguiſhed by the name of Liquids.

The Mutes and the Semi-vowels are diſtinguiſhed by their names in the Alphabet, thoſe of the former all beginning with a conſonant; *bee*, *cee*, &c; thoſe of the latter all beginning with a vowel, *ef*, *el*, &c.

X is a double conſonant, compounded of *c*, or *k*, and *s*.

Z ſeems not to be a double conſonant in Engliſh, as it is commonly ſuppoſed: it has the ſame relation to *s*, as *v* has to *f*, being a thicker and coarſer expreſſion of it.

H is only an Aſpiration, or Breathing: and ſometimes at the beginning of a word is not ſounded at all; as, *an hour*, *an honeſt* man.

C is pronounced like *k*, before *a*, *o*, *u*; and ſoft, like *s*, before *e*, *i*, *y*: in like manner *g* is pronounced al-

ways hard before *a*, *o*, *u*; ſometimes hard and ſometimes ſoft before *i*, and *y*; and for the moſt part ſoft before *e*.

The Engliſh Alphabet, like moſt others, is both deficient and redundant; in ſome caſes, the ſame letters expreſſing different ſounds, and different letters expreſſing the ſame ſounds.

SYLLABLES.

A Syllable is a ſound either ſimple or compounded, pronounced by a ſingle impulſe of the voice, and conſtituting a word, or part of a word.

Spelling is the art of reading by naming the letters ſingly, and rightly dividing words into their ſyllables. Or, in writing, it is the expreſſing of a word by its proper letters.

In

In Spelling, a ſyllable in the beginning or middle of a word ends in a vowel, unleſs the conſonant *x* follow it, or two conſonants, whereof the former is a liquid, or the ſame as the latter.

But the beſt and only ſure rule for dividing the ſyllables in ſpelling, is to divide them as they are naturally divided in a right pronunciation.

WORDS.

WORDS are articulate ſounds, uſed by common conſent as ſigns of ideas, or notions.

There are in Engliſh nine Sorts of Words, or, as they are commonly called, Parts of Speech.

1. The ARTICLE, prefixed to ſubſtantives, when they are common names of things, to point them

out, and to ſhew how far their ſignification extends.

2. The SUBSTANTIVE, or NOUN, being the name of any thing conceived to ſubſiſt, or of which we have any notion.

3. The PRONOUN, ſtanding inſtead of the noun.

4. The ADJECTIVE, added to the noun to expreſs the quality of it.

5. The VERB, or Word by way of eminence, ſignifying to be, to do, or to ſuffer.

6. The ADVERB, added to verbs, and alſo to adjectives and other adverbs, to expreſs ſome circumſtance belonging to them.

7. The PREPOSITION, put before nouns and pronouns chiefly, to connect them with other words, and to ſhew their relation to them.

8. The CONJUNCTION, connecting ſentences together.

9. The

9. The INTERJECTION, thrown in to expreſs the affection of the ſpeaker, though unneceſſary with reſpect to the conſtruction of the ſentence.

EXAMPLE.

The power of ſpeech is a faculty peculiar to man, and was beſtowed on him by his beneficent Creator for the greateſt and moſt excellent uſes; but alas! how often do we pervert it to the worſt of purpoſes?

In the foregoing ſentence the Words *the*, *a*, are Articles; *power*, *ſpeech*, *faculty*, *man*, *creator*, *uſes*, *purpoſes*, are Subſtantives; *him*, *his*, *we*, *it*, are Pronouns; *peculiar*, *beneficent*, *greateſt*, *excellent*, *worſt*, are Adjectives; *is*, *was*, *beſtowed*, *do*,

do, *pervert*, are Verbs; *moſt*, *how*, *often*, are Adverbs; *of*, *to*, *on*, *by*, *for*, are Prepoſitions; *and*, *but*, are Conjunctions; and *alas* is an Interjection.

The Subſtantives *power*, *ſpeech*, *faculty*, and the reſt, are General, or Common, Names of things; whereof there are many ſorts belonging to the ſame kind, or many individuals belonging to the ſame ſort: as there are many ſorts of power, many ſorts of ſpeech, many ſorts of faculty, many individuals of that ſort of animal called man; and ſo on. Theſe general or common names are here applied in a more or leſs extenſive ſignification, according as they are uſed without either, or with the one, or with the other, of the two Articles *a* and *the*. The words *ſpeech*, *man*, being accompanied with no article, are taken

in

in their largeſt extent, and ſignify all of the kind or ſort, all ſorts of ſpeech, and all men. The word *faculty*, with the article *a* before it, is uſed in a more confined ſignification, for ſome one out of many of that kind; for it is here implied, that there are other faculties peculiar to man beſide ſpeech. The words *power*, *creator*, *uſes*, *purpoſes*, with the article *the* before them, (for *his* Creator is the ſame as *the* Creator *of him*) are uſed in the moſt confined ſignification for the things here mentioned and aſcertained: *the power* is not any one indeterminate power out of many ſorts, but that particular ſort of power here ſpecified, namely, the power of ſpeech; *the creator* is the One great Creator of man and of all things; *the uſes*, and *the purpoſes*, are particular uſes and purpoſes; the former

mer are explained to be thoſe in particular, that are the greateſt and moſt excellent; ſuch for inſtance, as the glory of God, and the common benefit of mankind; the latter, to be the worſt, as lying, ſlandering, blaſpheming, and the like.

The Pronouns *him*, *his*, *we*, *it*, ſtand inſtead of ſome of the nouns, or ſubſtantives, going before them; as *him* ſupplies the place of *man*; *his* of *man's*; *we* of *men* (implied in the general name *man*, including all men, of which number is the ſpeaker;) *it* of *the power*, before mentioned. If inſtead of theſe pronouns the nouns for which they ſtand had been uſed, the ſenſe would have been the ſame, but the frequent repetition of the ſame words would have been diſagreeable and tedious: as, The power of ſpeech peculiar to

man,

man, beſtowed on *man*, by *man's* Creator, &c.

The Adjectives *peculiar*, *beneficent*, *greateſt*, *excellent*, *worſt*, are added to their ſeveral ſubſtantives to denote the character and quality of each.

The Verbs *is*, *was beſtowed*, *do pervert*, ſignify ſeverally, being, ſuffering, and doing. By the firſt it is implied, that there is ſuch a thing as the power of ſpeech, and it is affirmed to be of ſuch a kind; namely, a faculty peculiar to man: by the ſecond it is ſaid to have been acted upon, or to have ſuffered, or to have had ſomething done to it; namely, to have been beſtowed on man: by the laſt, we are ſaid to act upon it, or to do ſomething to it; namely, to pervert it.

The Adverbs *moſt*, *often*, are added to the adjective *excellent*, and

to

to the verb *pervert*, to ſhew the circumſtance belonging to them; namely, that of the higheſt degree to the former, and that of frequency to the latter: concerning the degree of which frequency alſo a queſtion is made by the adverb *how*, added to the adverb *often*.

The Prepoſitions *of*, *to*, *on*, *by*, *for*, placed before the ſubſtantives and pronouns *ſpeech*, *man*, *him*, *&c.* connect them with other words, ſubſtantives, adjectives, and verbs, as *power*, *peculiar*, *beſtowed*, *&c.* and ſhew the relation which they have to thoſe words; as the relation of ſubject, object, agent, end; *for* denoting the end, *by* the agent, *on*, the object; *to* and *of* denote poſſeſſion, or the belonging of one thing to another.

The Conjunctions *and*, and *but*, connect the three parts of the ſentence

tence together; the firſt more cloſely both with regard to the ſentence and the ſenſe; the ſecond connecting the parts of the ſentence, tho' leſs ſtrictly, and at the ſame time expreſſing an oppoſition in the ſenſe.

The Interjection *alas!* expreſſes the concern and regret of the ſpeaker; and though thrown in with propriety, yet might have been omitted without injuring the conſtruction of the ſentence, or deſtroying the ſenſe.

ARTICLE.

THE Article is a word prefixed to ſubſtantives, to point them out, and to ſhew how far their ſignification extends.

In Engliſh there are but two articles, *a*, and *the*: *a* becomes *an* before a vowel or a ſilent *h*.

A is

A is uſed in a vague ſenſe to point out one ſingle thing of the kind, in other reſpects indeterminate: *the* determines what partieular thing is meant.

A ſubſtantive without any article to limit it is taken in its wideſt ſenſe: thus *man* means all mankind; as,

"The proper ſtudy of mankind is man:"
POPE.

where *mankind* and *man* may change places without making any alteration in the ſenſe. *A man* means ſome one or other of that kind, indefinitely; *the man* means, definitely, that particular man, who is ſpoken of: the former therefore is called the Indefinite, the latter the Definite, Article*.

Example:

* "And I perſecuted this way unto *the* death." *Acts* xxii. 4. The Apoſtle does not mean

Example: "*Man* was made for ſociety, and ought to extend his good-will to all *men:* but *a man* will naturally entertain a more particular

mean any particular ſort of death, but death in general: the Definite Article therefore is improperly uſed. It ought to be *unto death*, without any Article: agreeably to the Original, αχρι θανατου.

"When He the Spirit of Truth is come, he will guide you into *all Truth*." *John* xvi. 13. That is, according to this Tranſlation, into all Truth whatſoever, into Truth of all kinds: very different from the meaning of the Evangeliſt, and from the Original, εις πασαν την αληθειαν, into *all the Truth*; that is, into all Evangelical Truth.

"Truly this was *the* Son of God." *Matt.* xxvii. 54. and *Mark* xv. 39. This Tranſlation ſuppoſes, that the Roman Centurion had a proper and adequate notion of the character of Jeſus, as the Son of God in a peculiar and incommunicable ſenſe: whereas, it is probable, both from the circumſtances of the Hiſtory, and from the expreſſion of the Original, (υιος Θεου, *a* Son of God, not ο υιος, *the* Son) that he only meant to acknowledge him to be an extraordinary perſon, and more than a mere man; according to his own notion of

ticular kindneſs for *the men* with whom he has the moſt frequent intercourſe; and enter into a ſtill cloſer union with *the man*, whoſe

Sons of Gods in the Pagan Theology. This is alſo more agreeable to St. Luke's account of the ſame confeſſion of the Centurion: "Certainly this was δικαιος, a righteous man;" not ὁ Δικαιος, the Juſt One. The ſame may be obſerved of Nebuchadnezzar's words, *Dan.* iii. 25.---"And the form of the fourth is like *the* Son of God:" it ought to be by the Indefinite Article, like *a* Son of God: ὁμοια υἱῳ Θεῦ, as Theodotion very properly renders it: that is, like an Angel; according to Nebuchadnezzar's own account of it in the 28th verſe: "Bleſſed be God, who hath ſent his *Angel*, and delivered his ſervants." See alſo *Luke* xix. 9.

Theſe Remarks may ſerve to ſhew the great importance of the proper uſe of the Article; the near affinity there is between the Greek Article, and the Engliſh Definite Article; and the excellence of the Engliſh Language in this reſpect, which by means of its two Articles does moſt preciſely determine the extent of ſignification of Common Names: whereas the Greek has only one Article, and it has puzzled all the Grammarians to reduce the uſe of that to any clear and certain rules.

temper and diſpoſition ſuit beſt with his own."

It is of the nature of both the Articles to determine or limit the thing ſpoken of: *a* determines it to be one ſingle thing of the kind, leaving it ſtill uncertain which; *the* determines which it is, or of many which they are. The firſt therefore can only be joined to Subſtantives in the ſingular number[2]; the laſt may alſo be joined to plurals.

There is a remarkable exception to this rule in the uſe of the Adjectives *few* and *many*, (the latter chiefly with the word *great* before it) which, though joined with plural Subſtantives, yet admit of the ſingular Article *a*: as, *a few men*, *a great many men*;

[2] "A good character ſhould not be reſted in as an end, but employed as *a means* of doing ſtill farther good." ATTERBURY's Sermons. Ought it not to be *a mean*?

" Told of *a many thouſand* warlike French :"—
" The care-craz'd mother of *a many children*."
SHAKESPEAR.

The reaſon of it is manifeſt from the effect which the Article has in theſe phraſes: it means a ſmall or great number collectively taken, and therefore gives the idea of a Whole, that is, of Unity. Thus likewiſe *a hundred*, *a thouſand*, is one whole number, an aggregate of many collectively taken; and therefore ſtill retains the Article *a*, tho' joined as an Adjective to a plural Subſtantive: as, *a hundred years*;[3] " For

[3] " About *an* eight days :" that is, a ſpace of eight days. *Luke* ix. 28. But the expreſſion is obſolete, or at leaſt vulgar; and we may add likewiſe improper: for the number *eight* has not been reduced by uſe and convenience into one collective and compact idea, like *a hundred*, and *a thouſand*; each of which, like

"For harbour at *a thouſand doors* they knock'd;
"Not one of all *the thouſand*, but was lock'd."

DRYDEN.

The Definite Article *the* is ſometimes applied to Adverbs in the comparative degree, and its effect is to mark the degree the more ſtrongly, and to define it the more preciſely: as, "*The more* I examine it, *the better* I like it. I like this *the leaſt* of any."

SUBSTANTIVE.

A Subſtantive, or Noun, is the Name of a thing; of whatever we conceive in any way to ſubſiſt, or of which we have any notion.

like *a dozen*, or *a ſcore*, we are accuſtomed equally to conſider on certain occaſions as a ſimple Unity.

Subſtantives are of two ſorts; Proper, and Common, Names. Proper Names are the names appropriated to individuals; as the names of perſons and places: ſuch are *George*, *London*. Common Names ſtand for kinds, containing many ſorts; or ſorts, containing many individuals under them; as, *Animal*, *Man*.

Proper Names being the names of individuals, and therefore of things already as determinate as they can be made, admit not of Articles, or of Plurality of Number; unleſs by a Figure, or by Accident: as when great Conquerors are called *Alexanders*; and ſome great Conqueror *An* Alexander, or *The* Alexander of his age; when a Common Name is underſtood, as *The* Thames, that is, the *River* Thames; *The* George, that is, the *Sign* of St. George: or when it happens that there are many

many perſons of the ſame name; as, *The* two *Scipios.*

Whatever is ſpoken of is repreſented as one, or more, in Number: theſe two manners of repreſentation in reſpect of number are called the Singular, and the Plural, Number.

In Engliſh, the Subſtantive Singular is made Plural, for the moſt part, by adding to it *s*; or *es*, where it is neceſſary for the pronunciation: as, *king*, *kings*; *fox*, *foxes*; *leaf*, *leaves*; in which laſt, and many others, *f* is alſo changed into *v*, for the ſake of an eaſier pronunciation, and more agreeable ſound. Some few Plurals end in *en*: as, *oxen*, *chicken*, *children*, *brethren*; and *men*, *women*, by changing the *a* of the Singular into *e* [4]. This

[4] And antiently, *eyen*, *ſhoen*, *houſen*, *hoſen*; ſo likewiſe antiently *ſowen*, *cowen*, now always pronounced and written *ſwine*, *kine*.

form we have retained from the Teutonic; as likewiſe the introduction of the *e* in the former ſyllable of two of the laſt inſtances; *weomen*, (for ſo we pronounce it) *brethren*, from *woman*, *brother*[5]: ſomething like which may be noted in ſome other forms of Plurals; as, *mouſe*, *mice*; *louſe*, *lice*; *tooth*, *teeth*; *foot*, *feet*; *gooſe*, *geeſe*[6].

The Engliſh Language, to expreſs different connexions and relations of one thing to another, uſes, for the moſt part, Prepoſitions. The Greek and Latin among the antient, and ſome too among the mo-

[5] In the German the vowels *a*, *o*, *u*, of monoſyllable Nouns are generally in the Plural changed into diphthongs with an *e*: as der *hand*, the hand, die *hände*; der *hut*, the hat, die *hüte*; der *knopff*, the button, (or knop) die *knöpffe*; &c.

[6] Theſe are directly from the Saxon: *mus*, *mys*; *lus*, *lys*; *toth*, *teth*; *fot*, *fet*; *gos*, *ges*.

dern

dern languages, as the German, vary the termination or ending of the Subſtantive to anſwer the ſame purpoſe. Theſe different endings are in thoſe languages called Caſes. And the Engliſh being derived from the ſame origin as the German, that is, from the Teutonic[7], is not wholly without them. For inſtance, the relation of Poſſeſſion, or Belonging, is often expreſſed by a Caſe, or a different ending of the Subſtantive. This Caſe anſwers to

[7] Lingua Anglorum hodierna avitæ Saxonicæ formam in pleriſque orationis partibus etiamnum retinet. Nam quoad particulas caſuales, quorundam caſuum terminationes, conjugationes verborum, verbum ſubſtantivum, formam paſſivæ vocis, pronomina, participia, conjunctiones, & præpoſitiones omnes; denique quoad idiomata, phraſiumque maximam partem, etiam nunc Saxonicus eſt Anglorum ſermo." Hickes. Theſaur. Lingg. Septent. Præf. p. vi. To which may be added the Degrees of compariſon, the form of which is the very ſame in the Engliſh as in the Saxon.

the

the Genitive Caſe in Latin, and may ſtill be ſo called; tho' perhaps more properly the Poſſeſſive Caſe. Thus, "*God's* grace:" which may alſo be expreſſed by the Prepoſition; as, "the grace *of God*." It was formerly written *Godis* grace; we now very improperly always ſhorten it with an Apoſtrophe, even tho' we are obliged to pronounce it fully; as, "*Thomas's* book:" that is, "*Thomasis* book;" not "*Thomas his* book," as it is commonly ſuppoſed [8].

When

[8] "*Chriſt his* ſake," in our Liturgy, is a miſtake, either of the Printers, or of the Compilers. ——— "My paper is the *Ulyſſes his* bow, in which every man of wit or learning may try his ſtrength." Addiſon, Guardian N° 98. This is no ſlip of Mr. Addiſon's pen: he gives us his opinion upon this point very explicitly in another place. "The ſame ſingle letter [*s*] on many occaſions does the office of a whole word, and repreſents the *his* and *her*

of

When the thing, to which another is ſaid to belong, is expreſſed by a circumlocution, or by many terms, the ſign of the Poſſeſſive Caſe is added to the laſt term: as, "The King of Great *Britain's* Soldiers." When it is a Noun ending with *s*, or in the Plural Number in *s*, the ſign of the Poſſeſſive Caſe is not added: as, "for *righteouſneſs* ſake; on *eagles* wings." Both the Sign and the Prepoſition ſeem ſometimes to be uſed: as, "a ſoldier *of the king's*:" but here are really two Poſſeſſives; for it

of our forefathers." Addiſon, Spect. N° 135. The latter inſtance might have ſhewn him, how groundleſs this notion is: for it is not eaſy to conceive, how the letter *s* added to a Feminine Noun ſhould repreſent the word *her*; any more than it ſhould the word *their*, added to a Plural Noun; as, "the *children's* bread." But the direct derivation of this Caſe from the Saxon Genitive Caſe is ſufficient of itſelf to decide this matter.

means

means, " one *of* the ſoldiers *of* the king."

The Engliſh in its Subſtantives has but two different terminations for Caſes; that of the Nominative, which ſimply expreſſes the Name of the thing, and that of the Poſſeſſive Caſe.

Things are frequently conſidered with relation to the diſtinction of Sex or Gender; as being Male, or Female, or Neither the one, nor the other. Hence Subſtantives are of the Maſculine, or Feminine, or Neuter, that is, Neither, Gender: which latter is only the excluſion of all conſideration of Gender.

The Engliſh Language, with ſingular propriety, following nature alone, applies the diſtinction of Maſculine and Feminine only to the names of Animals; all the reſt are Neuter: except when by a Poetical

or

or Rhetorical fiction things inanimate and Qualities are exhibited as Perſons, and conſequently become either Male or Female. And this gives the Engliſh an advantage above moſt other languages in the Poetical and Rhetorical Style: for when Nouns naturally Neuter are converted into Maſculine and Feminine [9], the Perſonification

[9] "At his command th' uprooted hills retir'd
Each to *his* place: they heard his voice and went
Obſequious: Heaven *his* wonted face renew'd,
And with freſh flowrets hill and valley ſmil'd."
Milton, P. L. B. vi.

"Was I deceiv'd, or did a ſable Cloud
Turn forth *her* ſilver lining on the Night?"
Milton, Comus.

"Go to your Natural Religion: lay before *her* Mahomet and his diſciples arrayed in armour and in blood:——ſhew *her* the cities which he ſet in flames; the countries which he ravaged:——when *ſhe* has viewed him in this ſcene, carry *her* into his retirements; ſhew *her* the Prophet's chamber, his concubines and his wives:——when *ſhe* is tired with this proſpect, then ſhew *her* the Bleſſed Jeſus.

nification is more diſtinctly and forcibly marked.

Some few Subſtantives are diſtinguiſhed as to their Gender by their termination: as, *prince*, *princeſs*; *actor*, *actreſs*; *lion*, *lioneſs*; *hero*, *heroine*; &c.

The chief uſe of Gender in Engliſh is in the Pronoun of the Third Perſon, which muſt agree in that reſpect with the Noun for which it ſtands.

Jeſus.—" See the whole paſſage in the concluſion of Bp Sherlock's 9th Sermon, Vol. I.

In theſe beautiful paſſages, as in the Engliſh if you put *it* and *its* inſtead of *his*, *ſhe*, *her*, you deſtroy the images, and reduce, what was before highly Poetical and Rhetorical, to mere proſe and common diſcourſe; ſo if you render them into another language, Greek, Latin, French, Italian, or German, in which Hill, Heaven, Cloud, Religion, are conſtantly Maſculine, or Feminine, or Neuter, reſpectively, you make the images obſcure and doubtful, and in proportion diminiſh their beauty.

This excellent remark is Mr. Harris's, Hermes, p. 58.

PRO-

PRONOUN.

A Pronoun is a word ſtanding inſtead of a Noun, as its Subſtitute or Repreſentative.

In the Pronoun are to be conſidered the Perſon, Number, Gender and Caſe.

There are Three Perſons which may be the Subject of any diſcourſe: firſt, the Perſon who ſpeaks may ſpeak of himſelf; ſecondly, he may ſpeak of the Perſon to whom he addreſſes himſelf; thirdly, he may ſpeak of ſome other Perſon.

Theſe are called, reſpectively, the Firſt, Second, and Third, Perſons: and are expreſſed by the Pronouns *I*, *Thou*, *He*.

As the Speakers, the Perſons ſpoken to, and the Perſons ſpoken of, may be many, ſo each of theſe Perſons

Perſons hath the Plural Number; *We*, *Ye*, *They*.

The Perſons ſpeaking and ſpoken to are ſuppoſed to be preſent, from which and other circumſtances their Sex is commonly known, and needs not to be marked by a diſtinction of Gender in their Pronouns: but the Perſon ſpoken of being abſent and in many reſpects unknown, it is neceſſary that it ſhould be marked by a diſtinction of Gender; at leaſt when ſome particular Perſon is ſpoken of, who ought to be more diſtinctly marked: accordingly the Pronoun Singular of the Third Perſon hath the Three Genders, *He*, *She*, *It*.

Pronouns have Three Caſes; the Nominative; the Genitive, or Poſſeſſive; like Nouns; and moreover a Caſe, which follows the Verb Active, or the Prepoſition, expreſſing the Object of an Action, or of a Re-

a Relation. It anſwers to the Oblique Caſes in Latin; and may be properly enough called the Objective Caſe.

PRONOUNS;

according to their Perſons, Numbers, Caſes, and Genders.

PERSONS.

1.	2.	3.	1.	2.	3.
Singular.			Plural.		
I,	Thou,	He;	We,	Ye or You,	They.

CASES.

Nom.	Poſſ.	Obj.	Nom.	Poſſ.	Obj.
First Perſon.					
I,	Mine,	Me;	We,	Ours,	Us.
Second Perſon.					
Thou,	Thine,	Thee;	Ye or You,	Yours,	You[1].

Third

[1] Some Writers have uſed *Ye* as the Objective Caſe Plural of the Pronoun of the Second Perſon; very improperly and ungrammatically.

"But Tyrants dread *ye*, leſt your juſt decree
Transfer the pow'r, and ſet the people free."

"His

Third Perſon.

Maſc. He, His, Him;	}	They, Theirs, Them.
Fem. She, Hers, Her;		
Neut. It, Its [a], It;		

The Perſonal Pronouns have the nature of Subſtantives, and as ſuch ſtand by themſelves: the reſt have the nature of Adjectives, and as ſuch

"His wrath, which one day will deſtroy *ye* both."
Milton, P. L. ii. 734.

Dr. Bently has corrected this miſtake, which is probably an error of the Preſs, or of the Editor of whom he talks ſo much. But he has done it, without taking the leaſt notice of the matter, or aſſuming any merit to himſelf from an emendation, which is one of the very few that are really ſuch in his whole performance.

[a] The Neuter Pronoun of the Third Perſon had formerly no variation of Caſes. Inſtead of the Poſſeſſive *its* they uſed *his*, which is now appropriated to the Maſculine. "Learning hath *his* infancy, when *it* is but beginning, and almoſt childiſh; then *his* youth, when *it* is luxuriant and juvenile; then *his* ſtrength of years, when *it* is ſolid and reduced; and laſtly *his* old age, when *it* waxeth dry and exhauſt."

ſuch are joined to Subſtantives; and may be called Pronominal Adjectives.

Thy, *My*, *Her*, *Our*, *Your*, *Their*, are Pronominal Adjectives: but *His*, (that is, *Hee's*) *Her's*, *Our's*, *Your's*, *Their's*, have evidently the

hauſt." Bacon, Eſſay 58. In this example *his* is evidently uſed as the Poſſeſſive Caſe of *it*: but what ſhall we ſay to the following, where *her* is applied in the ſame manner, and ſeems to make a ſtrange confuſion of Gender? "He that pricketh the heart maketh *it* to ſhew *her* knowledge." *Ecclus.* xxii. 19.

"Oft have I ſeen a timely-parted ghoſt,
Of aſhy ſemblance, meagre, pale, and bloodleſs,
Being all deſcended to the lab'ring heart,
Who, in the conflict that *it* holds with death,
Attracts the ſame for aidance 'gainſt the enemy."
Shakeſpear.

If the Poet had ſaid *he* inſtead of *it*, he would have avoided a confuſion of Genders, and happily compleated the ſpirited and elegant Proſopopœia, begun by the Perſonal Relative *who*. The Neuter Relative *which* would have made the ſentence more ſtrictly grammatical, but at the ſame time more proſaic.

Form of the Poſſeſſive Caſe: and by Analogy, *Mine*, *Thine* [3], may be eſteemed of the ſame rank. All theſe are uſed, when the Noun they belong to is underſtood: the two latter ſometimes alſo inſtead of *my*, *thy*, when the Noun following them begins with a vowel.

Beſide the foregoing there are ſeveral other Pronominal Adjectives; which tho' they may ſometimes ſeem to ſtand by themſelves, yet have always ſome Subſtantive belonging to them, either referred

[3] So the Saxon *Ic* hath the Poſſeſſive Caſe *Min*; *Thu*, Poſſeſſive *Thin*; *He*, Poſſeſſive *His*: from which our Poſſeſſive Caſes of the ſame Pronouns are taken without alteration. To the Saxon Poſſeſſive Caſes *hire*, *ure*, *eower*, *hira*, (that is, *her's*, *our's*, *your's*, *their's*) we have added the *s*, the Characteriſtic of the Poſſeſſive Caſe of Nouns. Or *our's*, *your's*, are directly from the Saxon *ures*, *eoweres*; the Poſſeſſive Caſe of the Pronominal Adjectives *ure*, *eower*; that is, *our*, *your*.

to,

to, or underſtood: as, *This*, *that*, *other*, *any*, *ſome*, *one*, *none*; theſe are called Definitive, becauſe they define and limit the extent of the thing, to which they either refer, or are joined. The three firſt of theſe are varied to expreſs Number; as, *Theſe*, *thoſe*, *others*; the laſt of which admits of the Plural form only when its Subſtantive is not joined to it, but referred to, or underſtood: none of them are varied to expreſs the Gender or Caſe. *One* is ſometimes uſed in an Indefinite ſenſe (anſwering to the French *on*) as in the following phraſes; "*one* is apt to think;" "*one* ſees;" "*one* ſuppoſes." *Who*, *which*, *that*, are called Relatives, becauſe they more directly refer to ſome Subſtantive going before; which therefore is called the Antecedent. They alſo connect the following part of the

Sentence with the foregoing. Theſe belong to all the three Perſons; whereas the reſt belong only to the Third. One of them only is varied to expreſs the three Caſes; *Who*, *whoſe* [4], (that is, *who's* [5]) *whom*: none of them have different endings for the Numbers. *Who*, *which*, *what*, are called Interrogatives, when they are uſed in aſking queſtions.

[4] *Whoſe* is by ſome authors made the Poſſeſſive Caſe of *which*, and applied to things as well as perſons; I think, improperly.

"The *queſtion*, *whoſe* ſolution I require,
Is, what the ſex of women moſt deſire."
Dryden.

"Is there any other *doctrine*, *whoſe* followers are puniſhed?" Addiſon.

[5] So the Saxon *hwa* hath the Poſſeſſive Caſe *hwæs*. Note, that the Saxons rightly placed the Aſpirate before the *w*: as we now pronounce it. This will be evident to any one that ſhall conſider in what manner he pronounces the words *what*, *when*; that is, *hoo-àt*, *hoo-èn*.

The

The two latter of them have no variation of Number or Caſe.

Own, and *ſelf*, in the Plural *ſelves*, are joined to the Poſſeſſives *my*, *our*, *thy*, *your*, *his*, *her*, *their*; as, *my own* hand; *myſelf*, *yourſelves*; both of them expreſſing emphaſis, or oppoſition; as, "I did it *my own ſelf*," that is, and no one elſe: the latter alſo forming the Reciprocal Pronoun; as, "he hurt *himſelf*." *Himſelf*, *themſelves*, ſeem to be uſed in the Nominative Caſe by corruption inſtead of *his ſelf*, *their ſelves*: as, "he came *himſelf*;" "they did it *themſelves*;" where *himſelf*, *themſelves*, cannot be in the Objective Caſe. If this be ſo, *ſelf* muſt be in theſe inſtances, not a Pronoun, but a Noun. Thus Dryden uſes it:

"What I ſhow,
Thy *ſelf may* freely on thy ſelf beſtow."

Ourſelf, the Plural Pronominal Adjective with the Singular Subſtantive, is peculiar to the Regal Style.

Own is an Adjective; or perhaps the Participle *(owen)* of the obſolete verb *owe*; to poſſeſs; to be the right owner of a thing.

All Nouns whatever in Grammatical Conſtruction are of the Third Perſon: except when an addreſs is made to a Perſon; then the Noun, anſwering to the Vocative Caſe in Latin, is of the Second Perſon.

ADJECTIVE.

AN Adjective is a word joined to a Subſtantive to expreſs its Quality [6].

In

[6] Adjectives are very improperly called *Nouns*; for they are not the *Names* of things. The

In Engliſh the Adjective is not varied on account of Gender, Number, or Caſe. The only variation it admits of is that of the Degrees of Compariſon.

Qualities admit of *more* and *leſs*, or of different degrees: and the words that expreſs Qualities have accordingly proper forms to expreſs different degrees. When a Quality is ſimply expreſſed, without any relation to the ſame in a different degree, it is called the Poſitive; as, *wiſe*, *great*. When is is expreſſed with augmentation, or with reference to a leſs degree of the ſame, it is called the Comparative;

The Adjectives *good*, *white*, are applied to the Nouns *man*, *ſnow*, to expreſs the Qualities belonging to thoſe Subjects; but the Names of thoſe Qualities in the Abſtract, (that is, conſidered in themſelves, and without being attributed to any Subject) are *goodneſs*, *whiteneſs*; and theſe are Nouns, or Subſtantives.

as,

as, *wiſer*, *greater*. When it is expreſſed as being in the higheſt degree of all, it is called the Superlative; as, *wiſeſt*, *greateſt*.

So that the ſimple word, or Poſitive, becomes Comparative by adding *r* or *er*; and Superlative by adding *ſt*, or *eſt*, to the end of it. And the Adverbs *more* and *moſt* placed before the Adjective have the ſame effect; as, *wiſe*, *more wiſe*, *moſt wiſe*[7].

Monoſyllables, for the moſt part, are compared by *er* and *eſt*; and Diſſyllables by *more* and *moſt*: as, *mild*, *milder*, *mildeſt*; *frugal*, *more frugal*, *moſt frugal*. Diſſyllables ending in *y* eaſily admit of *er* and

[7] The Double Superlative *moſt higheſt* is a Phraſe peculiar to the Old Vulgar Tranſlation of the Pſalms, where it acquires a ſingular propriety from the Subject to which it is applied, the Supreme Being, who is *higher than the higheſt*.

eſt;

eſt; as *happy*, *lovely*. Words of more than two ſyllables hardly ever admit of *er* and *eſt*.

In ſome few words the Superlative is formed by adding the Adverb *moſt* to the end of them: as, *nethermoſt*, *uttermoſt*, or *utmoſt*, *undermoſt*, *uppermoſt*, *foremoſt*.

In Engliſh, as in moſt languages, there are ſome words of very common uſe that are irregular in this reſpect: as, *good*, *better*, *beſt*; *bad*, *worſe*, *worſt*; *little*, *leſs*[8], *leaſt*; *much*, *or many*, *more*, *moſt*; and a few others.

[8] "*Leſſer*, ſays Mr. Johnſon, is a barbarous corruption of *Leſs*, formed by the vulgar from the habit of terminating compariſons in *er*."

"Attend to what a *leſſer* Muſe indites." Addiſ.

Worſer ſounds much more barbarous, only becauſe it has not been ſo frequently uſed:

"A dreadful quiet felt, and *worſer* far
Than arms, a ſullen interval of war." Dryden.

VERB.

A VERB is a word which ſignifies to be, to do, or to ſuffer.

There are three kinds of Verbs; Active, Paſſive, and Neuter Verbs.

A Verb Active expreſſes an Action, and neceſſarily implies an agent, and an object acted upon: as, *to love*; "I love Thomas."

A Verb Paſſive expreſſes a Paſſion, or a Suffering, or the receiving of an Action; and neceſſarily implies an Object acted upon, and an Agent by which it is acted upon: as, *to be loved*; "Thomas is loved by me."

So when the Agent takes the lead in the Sentence, the Verb is Active, and the Object follows: when the Object takes the lead, the Verb is Paſſive, and the Agent follows.

A Verb

A Verb Neuter expreſſes Being, or a ſtate or condition of being; when the Agent and the Object acted upon coincide, and the event is properly neither Action nor Paſſion, but rather ſomething between both: as, *I am*; *I walk*; *I ſleep.*

The Verb Active is called alſo Tranſitive, becauſe the Action *paſſeth over* to the Object, or hath an effect upon ſome other thing: and the Verb Neuter is called Intranſitive, becauſe the effect is confined within the Agent, and doth *not paſs over* to any object.

In Engliſh many Verbs are uſed both in an Active and a Neuter ſignification, the conſtruction only determining of which kind they are.

In a Verb are to be conſidered the Perſon, the Number, the Time, and the Mode.

The Verb varies its endings to expreſs,

expreſs, or agree with, the different Perſons: as, "I *love*, Thou *loveſt*, He *loveth*, or *loves*."

So alſo to expreſs the different Numbers of the ſame Perſon: as, "Thou *loveſt*, ye *love*; He *loveth*, they *love*[1]."

So likewiſe to expreſs different Times: as, "I *love*, I *loved*; I *bear*, I *bore*, I have *born*."

The Mode is the *Manner* of repreſenting the Action or Paſſion. When it is ſimply *declared*, or a queſtion is aſked concerning it, it is called the Indicative Mode; when it is *bidden*, it is called the Imperative; when it is *ſubjoined* as the

[1] A greater variety of endings to diſtinguiſh the Perſons in the Verb is not neceſſary; as the Verb is always attended with the Perſonal Pronoun, wherever an ambiguity would otherwiſe ariſe. For the ſame reaſon the Plural termination in *en*, *they loven*, *they weren*, which was formerly in uſe, hath been long obſolete.

end or deſign, or mentioned under a condition, a ſuppoſition, or the like, for the moſt part depending on ſome other Verb, and having a Conjunction before it, it is called the Subjunctive; when it is barely expreſſed *without any limitation* of perſon or number, it is called the Infinitive; and when it it expreſſed in a form in which it may be joined to a Noun as its quality or accident, *partaking* thereby of the nature of an Adjective, it is called the Participle.

But to expreſs the Time of the Verb the Engliſh uſes alſo the aſſiſtance of other Verbs, called therefore Auxiliaries, or Helpers; *do*, *be*, *have*, *ſhall*, *will*: as, "I *do* love, I *did* love; I *am* loved, I *was* loved; I *have* loved, I *have been* loved; I *ſhall*, or *will*, love, or *be* loved."

The two principal auxiliaries, *to have*,

have, and *to be*, are thus varied according to Perſon, Number, Time, and Mode.

Time is Preſent, Paſt, or Future.

To HAVE.

Indicative Mode.

Preſent Time.

Perſon.	Sing.	Plur.	
1.	I have,	We	have.
2.	Thou haſt [2],	Ye	have.
3.	He hath, or has;	They	have.

Paſt

[2] *Thou*, in the Polite, and even in the Familiar Style, is diſuſed, and the Plural *You* is employed inſtead of it: we ſay *You have*, not *Thou haſt*. Tho' in this caſe we apply *You* to a ſingle Perſon, yet the Verb too muſt agree with it in the Plural Number: it muſt neceſſarily be *You have*, not *You haſt*. *You was*, the Second Perſon Plural of the Pronoun placed in agreement with the Firſt or Third Perſon Singular of the Verb, is an enormous Soleciſm: and yet Authors of the firſt rank have inadvertently fallen into it. "Knowing that *you was* my old maſter's good friend." Addiſon, Spect. N° 517. "Would to God *you*

Paſt Time.

1. I had,	We	had.
2. Thou hadſt,	Ye	
3. He had;	They	

Future Time.

1. I ſhall, or will,	have;	We	ſhall, or will, have.
2. Thou ſhalt, or wilt,		Ye	
3. He ſhall, or will,		They	

Impe-

you was within her reach." Lord Bolingbroke to Swift, Letter 46. "If *you was* here." Ditto, Letter 47. "I am juſt now as well, as when *you was* here." Pope to Swift, P. S. to Letter 56. On the contrary the Solemn Style admits not of *You* for a Single Perſon. This hath led Mr. Pope into a great impropriety in the beginning of his Meſſiah:

"O *Thou* my voice inſpire
Who *touch'd* Iſaiah's hallow'd lips with fire!"

The Solemnity of the Style would not admit of *You* for *Thou* in the Pronoun; nor the meaſure of the Verſe *touchedſt*, or *didſt touch*, in the Verb; as it indiſpenſably ought to be, in the one, or the other of theſe two forms: *You* who *touched*; or *Thou* who *touchedſt*, or *didſt touch*. Again:

"Juſt of *thy* word, in every thought ſincere,
Who *knew* no wiſh but what the world might hear." Pope, Epitaph.

Imperative Mode.

1.		Let us have,
2.	Have thou,	Have ye,
	or, Do thou have,	or, Do ye have,
3.	Let him have;	Let them have.

Subjunctive Mode.

Preſent Time.

1. I		We	
2. Thou	have;	Ye	have.
3. He		They	

Infinitive Mode.

Preſent, To have: Paſt, To have had.

Participle.

Preſent, Having: Perfect[3], Had: Paſt, Having had.

It ought to be *your* in the firſt line, or *knoweſt* in the ſecond.

[3] This Participle repreſents the action as complete and finiſhed; and, being ſubjoined to the Auxiliary *to have*, conſtitutes the Perfect Times: I call it therefore the Perfect Participle. The ſame ſubjoined to the Auxiliary *to be*, conſtitutes the Paſſive Verb; and in that ſtate, or when uſed without the Auxiliary in a paſſive ſenſe, is called the Paſſive Participle.

To BE.

Indicative Mode.

Preſent Time.

1. I am,	We	} are.
2. Thou art,	Ye	
3. He is;	They	

Or,

1. I be,	We	} be.
2. Thou beeſt,	Ye	
3. He is;	They	

Paſt Time.

1. I was,	We	} were.
2. Thou waſt,	Ye	
3. He was;	They	

Future Time.

1. I ſhall, or will,	} be;	We	} ſhall,
2. Thou ſhalt, or wilt,		Ye	or will,
3. He ſhall, or will,		They	be.

Imperative Mode.

1.	Let us be,
2. Be thou,	Be ye,
or, Do thou be,	or, Do ye be,
3. Let him be;	Let them be.

Subjunctive Mode.

Preſent Time.

1. I		We	
2. Thou	be;	Ye	be.
3. He		They	

Paſt Time.

1. I were,		We	
2. Thou wert[4],		Ye	were.
3. He were;		They	

[4] " Before the ſun,
Before the heav'ns thou *wert*." Milton.
" Remember what thou *wert*." Dryden.
" I knew thou *wert* not ſlow to hear." Addiſon.
" Thou who of old *wert* ſent to Iſrael's court."
Prior.
" All this thou *wert*." —— Pope.

Shall we in deference to theſe great authorities allow *wert* to be the ſame with *waſt*, and common to the Indicative and Subjunctive Mode? or rather abide by the practice of our beſt antient writers; the propriety of the language, which requires, as far as may be, diſtinct forms for different Modes; and the analogy of formation in each Mode; I *was*, Thou *waſt*; I *were*, Thou *wert?* all which conſpire to make *wert* peculiar to the Subjunctive Mode.

Infinitive

Infinitive Mode.

Preſent, To be: Paſt, To have been.

Participle.

Preſent, Being: Perfect, Been:
Paſt, Having been.

The Verb Active is thus varied according to Perſon, Number, Time and Mode.

Indicative Mode.

Preſent Time.

Perſon.	Sing.	Plur.	
1.	I love,	We	love.
2.	Thou loveſt,	Ye	
3.	He loveth, or loves;	They	

Paſt Time.

1.	I loved,	We	loved.
2.	Thou lovedſt,	Ye	
3.	He loved;	They	

Future Time.

1.	I ſhall, or will,	love;	We	ſhall, or will, love.
2.	Thou ſhalt, or wilt,		Ye	
3.	He ſhall, or will,		They	

Imperative Mode.

1.		Let us love,
2.	Love thou,	Love ye,
	or, Do thou love,	or, Do ye love,
3.	Let him love;	Let them love.

Subjunctive Mode.

Preſent Time.

1.	I	love;	We	love.
2.	Thou		Ye	
3.	He		They	

And,

1.	I may	love;	We	may love;
2.	Thou mayſt		Ye	and
3.	He may		They	have loved[s].

Paſt

[s] Note, that the Imperfect and Perfect Times are here put together. And it is to be obſerved, that in the Subjunctive Mode, the event being ſpoken of under a condition, or ſuppoſition, or in the form of a wiſh, and therefore as doubtful and contingent, the Verb itſelf in the Preſent, and the Auxiliary both of the Preſent and Paſt Imperfect Times, often carry with them ſomewhat of a Future ſenſe: as, "If he come to-morrow, I may

Paſt Time.

1. I might		We	might love;
2. Thou mighteſt	love;	Ye	and
3. He might		They	have loved.

And,

I could, ſhould, would; Thou couldſt, &c. love; and have loved.

Infinitive Mode.

Preſent, To love: Paſt, To have loved.

Participle.

Preſent, Loving: Perfect, Loved: Paſt, Having loved.

But in diſcourſe we have often occaſion to ſpeak of Time not only

may ſpeak to him:" —— "If he ſhould, or would, come to-morrow, I might, would, could, or ſhould, ſpeak to him." Obſerve alſo, that the Auxiliary *ſhould* in the Imperfect Times is uſed to expreſs the Preſent, as well as the Paſt; as, "It *is* my deſire, that he *ſhould* [now] come;" as well as, "It *was* my deſire that he *ſhould* [then] come." So that in this Mode the preciſe Time of the Verb is very much determined by the nature and drift of the Sentence.

as Preſent, Paſt, and Future, at large and indeterminately, but alſo as ſuch with ſome particular diſtinction and limitation; that is, as paſſing, or finiſhed; as imperfect, or perfect. This will beſt be ſeen in an example of a Verb laid out and diſtributed according to theſe diſtinctions of Time.

Indefinite, or Undetermined, Time:

Preſent,	Paſt,	Future,
I love;	I loved;	I ſhall love.

Definite, or Determined, Time:

Preſent Imperfect: I am (now) loving.
Preſent Perfect: I have (now) loved.

Paſt Imperfect: I was (then) loving.
Paſt Perfect: I had (then) loved.

Future Imperf. I ſhall (then) be loving.
Future Perf. I ſhall (then) have loved.

To

To expreſs the Preſent and Paſt Imperfect of the Active and Neuter Verb the Auxiliary *do* is ſometimes uſed: I *do* (now) love; I *did* (then) love.

Thus with very little variation of the Principal Verb the ſeveral circumſtances of Mode and Time are clearly expreſſed by the help of the Auxiliaries, *be*, *have*, *do*, *let*, *may*, *can*, *ſhall*, *will*.

The peculiar force of the ſeveral Auxiliaries is to be obſerved. *Do* and *did* mark the Action itſelf, or the Time of it [6], with greater

[6] ——"Perdition catch my ſoul
But I *do* love thee! —"
——"This to me
In dreadful ſecrecy impart they *did*."
Shakeſpear.

"Die he certainly *did*."
Sherlock, Vol. 1. Diſc. 7.

"Yes, I *did* love her:" that is, at that time, or

greater force and diſtinction. They are alſo of frequent and almoſt neceſſary uſe in Interrogative and Negative Sentences. *Let* does not only expreſs permiſſion; but praying, exhorting, commanding. *May* and *might* expreſs the poſſibility or liberty of doing a thing; *can* and *could*, the power. *Muſt* is ſometimes called in for a helper, and denotes neceſſity. *Would* expreſſes the intention of the doer; *ſhould* ſimply the event. *Will* in the firſt Perſon ſingular and plural promiſes or threatens; in the ſecond and third Perſons only foretells: *ſhall* on the

or once; intimating a negation, or doubt, of preſent love.

"The Lord called Samuel: and he ran unto Eli, and ſaid, Here am I, for thou *calledſt* me. ——— And the Lord called yet again, Samuel. And Samuel aroſe and went to Eli, and ſaid, Here am I, for thou *didſt* call me." 1 Sam. iii. 4—6.

contrary,

contrary, in the firſt Perſon ſimply foretells; in the ſecond and third Perſons commands or threatens [7].

Do and *have* make the Preſent Time; *did*, *had*, the Paſt; *ſhall*, *will*, the Future: *let* the Imperative Mode; *may*, *might*, *could*, *would*, *ſhould*, the Subjunctive. The Prepoſition *to* placed before the Verb makes the Infinitive Mode. *Have* and *be* through their ſeveral Modes and Times are placed only before the Perfect and Paſſive Participles reſpectively; the reſt only before the Verb itſelf in its Primary Form [8]. The

[7] This diſtinction was not obſerved formerly as to the word *ſhall*, which was uſed in the Second and Third Perſons to expreſs ſimply the Event. So likewiſe *ſhould* was uſed, where we now make uſe of *would*. See the Vulgar Tranſlation of the Bible.

[8] Biſhop Wilkins gives the following elegant inveſtigation of the Modes in his *Real Character*, Part iii. Chap. 5.

"To

The Paſſive Verb is only the Participle Paſſive, (which for the moſt part is the ſame with the Indefinite Paſt Time Active, and always the ſame with the Perfect Participle) joined to the Auxiliary Verb *to be* through

" To ſhew in what manner the Subject is to be joined with his Predicate, the Copula between them is affected with a Particle, which from the uſe of it is called *Modus*, the manner or *Mode*.

Now the Subject and Predicate may be joined together either *Simply*, or with ſome kind of *Limitation*; and accordingly theſe Modes are Primary or Secondary.

The Primary Modes are called by Grammarians Indicative and Imperative.

When the matter is declared to be ſo, or at leaſt when it ſeems in the Speaker's power to have it be ſo, as the bare union of Subject and Predicate would import, then the Copula is nakedly expreſſed without any variation: and this manner of expreſſing it is called the Indicative Mode.

When it is neither declared to be ſo, nor ſeems immediately in the Speaker's power to have it ſo; then he can do no more in words but make out the expreſſion of his will to him that

through all its Variations: as, I *am loved*; I *was loved*; I *have been loved*; I *ſhall be loved*: and ſo on through all the Perſons, Numbers, Times, and Modes.

The Neuter Verb is varied like the

that hath the thing in his power; namely to his { Superior / Equal / Inferior } by { Petition, / Perſuaſion, / Command. } And the manner of theſe affecting the Copula, (Be it ſo, or, let it be ſo,) is called the Imperative Mode; of which there are theſe three varieties very fit to be diſtinctly provided for. As for that other uſe of the Imperative Mode, when it ſignifies *Permiſſion*; this may be ſufficiently expreſſed by the *Secondary Mode* of *Liberty*; You *may* do it.

The Secondary Modes are ſuch, as, when the Copula is affected with any of them, make the Sentence to be (as the Logicians call it) a *Modal Propoſition.*

This happens, when the matter in diſcourſe, namely, the being, or doing, or ſuffering of a thing, is conſidered, not *ſimply by itſelf*, but *gradually in its cauſes*, from which it proceeds *contingently*, or *neceſſarily.*

Then a thing ſeems to be left *Contingent*, when

the Active; but, having ſomewhat of the Nature of the Paſſive, admits in many inſtances of the Paſſive form, retaining ſtill the Neuter

when the Speaker expreſſes only the *Poſſibility* of it, or his own *Liberty* to it.

1. The *Poſſibility* of a thing depends upon the power of its cauſe; and may be expreſſed when { *Abſolute* / *Conditional* } by the Particle { *Can,* / *Could.*

2. The *Liberty* of a thing depends upon a freedom from all obſtacles either within or without, and is uſually expreſſed in our language when { *Abſolute* / *Conditional* } by the Particle { *May,* / *Might.*

Then a thing ſeems to be of *Neceſſity*, when the Speaker expreſſeth the reſolution of his own *will*, or ſome other *obligation* upon him from without.

3. The *Inclination of the Will* is expreſſed, if { *Abſolute* / *Conditional* } by the Particle { *Will,* / *Would.*

4. The Neceſſity of a thing from ſome *external Obligation*, whether *Natural*, or *Moral*, which we call Duty, is expreſſed, if { *Abſolute* / *Conditional* } by the Particle { *Muſt, ought, ſhall*; / *Muſt, ought, ſhould.*"

See alſo HERMES, Book I. Chap. viii.

ſigni-

ſignification; chiefly in ſuch Verbs as ſignify ſome ſort of motion, or change of place or condition: as, I *am come*; I *was gone*; I *am grown*; I *was fallen*[9]. The Verb *am* in this caſe preciſely defines the Time of the action or event, but does not change the nature of it; the Paſſive form ſtill expreſſing, not properly a Paſſion, but only a ſtate or condition of Being.

[9] I doubt much of the propriety of the following examples: "The rules of our holy Religion, from which we *are* infinitely *ſwerved*." Tillotſon, Vol. I. Serm. 27. "The whole obligation of that law and covenant, which God made with the Jews, *was* alſo *ceaſed*." Ib. Vol. II. Serm. 52. "Whoſe number *was* now *amounted* to three hundred." Swift, Conteſts and Diſſenſions, Chap. 3. Neuter Verbs are ſometimes employed very improperly as Actives: "I think it by no means a fit and decent thing to *vie Charities*, and to erect the reputation of one upon the ruins of another." Atterbury, Vol. I. Serm. 2.

IRREGULAR VERBS.

IN Engliſh both the Paſt Time Active and the Participle Perfect, or Paſſive, are formed by adding to the Verb *ed*; or *d* only when the Verb ends in *e*: as, *turn*, *turned*; *love*, *loved*. The Verbs that vary from this rule, in either or in both caſes, are eſteemed Irregular.

The nature of our language, the Accent and Pronunciation of it, inclines us to contract even all our Regular Verbs: thus *loved*, *turned*, are commonly pronounced in one ſyllable, *lov'd*, *turn'd*; and the ſecond Perſon which was originally in three ſyllables, *lovedeſt*, *turnedeſt*, is become a diſſyllable, *lovedſt*, *turnedſt*: for as we generally throw the accent as far back as poſſible towards the firſt part of the word, (in

ſome

ſome even to the fourth ſyllable from the end,) the ſtreſs being laid on the firſt ſyllables, the reſt are pronounced in a lower tone, more rapidly and indiſtinctly; and ſo are often either wholly dropt, or blended into one another.

It ſometimes happens alſo, that the word which ariſes from a regular change does not ſound eaſily or agreeably; ſometimes by the rapidity of our pronunciation the vowels are ſhortened or loſt; and the conſonants which are thrown together do not eaſily coaleſce with one another, and are therefore changed into others of the ſame organ, or of a kindred ſpecies: this occaſions a further deviation from the regular form: thus, *loveth*, *turneth*, are contracted into *lov'th*, *turn'th*, and theſe for eaſier pronunciation immediately become *loves*, *turns*.

Verbs ending in *ch*, *ck*, *p*, *x*, *ll*, *ſs*, in the Paſt Time Active and the Participle Perfect or Paſſive admit the change of *ed* into *t*; as, *ſnatcht*, *checkt*, *ſnapt*, *mixt*, dropping alſo one of the double letters, *dwelt*, *paſt*; for *ſnatched*, *checked*, *ſnapped*, *mixed*, *dwelled*, *paſſed:* thoſe that end in *l*, *m*, *n*, *p*, after a diphthong, moreover ſhorten the diphthong, or change it into a ſingle ſhort vowel; as, *dealt*, *dreamt*, *meant*, *felt*, *ſlept*, &c: all for the ſame reaſon; from the quickneſs of the pronunciation, and becauſe the *d* after a ſhort vowel will not eaſily coaleſce with the preceding conſonant. Thoſe that end in *ve* change alſo *v* into *f*; as, *bereave*, *bereft*; *leave*, *left*; becauſe likewiſe *v* after a ſhort vowel will not eaſily coaleſce with *t*.

All theſe, of which we have hitherto given examples, are conſidered

dered not as Irregular, but as Contracted only; and in all of them the Intire as well as the Contracted form is uſed.

The formation of Verbs in Engliſh, both Regular and Irregular, is derived from the Saxon.

The Irregular Verbs in Engliſh are all Monoſyllables, unleſs Compounded; and they are for the moſt part the ſame words which are Irregular Verbs in the Saxon.

As all our Regular Verbs are ſubject to ſome kind of Contraction, ſo the firſt Claſs of Irregulars is of thoſe that become ſo from the ſame cauſe.

I.

Irregulars by Contraction.

Some Verbs ending in *d* or *t* have the Preſent, the Paſt Time, and the Participle Perfect and Paſſive, all

alike, without any variation: as, Beat, burſt [1], caſt, coſt, cut, hit, hurt, knit, let, lift [×] [2], put, read [3], rent, rid, ſet, ſhed, ſhred, ſhut, ſlit, ſpread, thruſt, wet [×].

Theſe are Contractions from *beated*, *burſted*, *caſted*, &c; becauſe of the diſagreeable ſound of the ſyllable *ed* after *d* or *t* [4].

Others

[1] Theſe two have alſo *beaten* and *burſten* in the Participle; and in that form they belong to the Third Claſs of Irregulars.

[2] The Verbs marked thus [×] throughout the three Claſſes of Irregulars, have the Regular as well as the Irregular form in uſe.

[3] This Verb in the Paſt Time and Participle is pronounced ſhort; *read*, *red*, *red*; like *lead*, *led*, *led*; and perhaps ought to be written in this manner: our antient writers ſpelt it *redde*.

[4] They follow the Saxon rule: "Verbs "which in the Infinitive end in *dan* and *tan*," (that is, in Engliſh, *d* and *t*; for *an* is only the Characteriſtic termination of the Saxon Infinitive;) "in the Preterit and Participle Pre-"terit commonly for the ſake of better ſound

"throw

Others in the Paſt Time, and Participle Perfect and Paſſive, vary a little from the Preſent by ſhortening the diphthong, or changing the *d* into *t:* as, Lead, led; ſweat, ſwet; meet, met; bleed, bled; breed, bred; feed, fed; ſpeed, ſped; bend, bent[×]; lend, lent; rend, rent; ſend, ſent; ſpend, ſpent; build, built[×]; geld, gelt[×]; gild, gilt[×]; gird, girt[×].

Others not ending in *d* or *t* are formed by Contraction; have, *had*, for *haved*; make, *made*, for *maked*; flee, *fled*, for *flee-ed*.

The following beſide the Contraction change alſo the Vowel; Sell, ſold; tell, told; clothe, clad[×].

Stand, ſtood; and dare, durſt,

" throw away the final *ed*; as *beot*, *afed*, (both " in the Preterit and Participle Preterit) for " *beoted*, *afeded*; from *beotan*, *afedan*." Hickes, Grammat. Saxon. cap. 9. So the ſame Verbs in Engliſh, *beat*, *fed*, inſtead of *beated*, *feeded*.

(which in the Participle hath regularly *dared*;) are directly from the Saxon, *ſtandan*, *ſtod*; *dyrran*, *dorſte*.

II.

Irregulars in *ght*.

The Irregulars of the Second Claſs end in *ght*, both in the Paſt Time and Participle; and change the vowel or diphthong into *au* or *ou*: they are taken from the Saxon, in which the termination is *hte*.

	Saxon.
Bring, brought:	Bringan, brohte.
Buy, bought:	Bycgean, bohte.
Catch, caught:	
Fight, fought:	Feotan, fuht.
Teach, taught:	Tæchan, tæhte.
Think, thought:	Thencan, thohte,
Seek, ſought:	Secan, ſohte.
Work, wrought:	Weorcan, worhte.

Fraught

Fraught ſeems rather to be an Adjective than the Participle of the Verb *to freight*, which has regularly *freighted*. *Raught* from *reach* is obſolete.

III.

Irregulars in *en*.

The Irregulars of the Third Claſs form the Paſt Time by changing the vowel or diphthong of the Preſent; and the Participle Perfect and Paſſive by adding the termination *en*, beſide, for the moſt part, the change of the vowel or diphthong. Theſe alſo derive their formation in both parts from the Saxon.

Preſent.	Paſt.	Participle.
a changed into *e*.		
Fall,	fell,	fallen.

a into *o*.

Awake,	awoke,	[awaked.]

a into *oo*.

Forſake,	forſook,	forſaken.
Shake,	ſhook,	ſhaken.
Take,	took,	taken.

aw into *ew*.

Draw,	drew,	drawn [5].

ay into *ew*.

Slay,	ſlew,	ſlayn [5].

e into *a* or *o*, *o*.

Get,	gat, or got,	gotten.
Help,	[helped,]	holpen [x].
Melt,	[melted,]	molten [x].
Swell,	[ſwelled,]	ſwollen [x].

ea into *a* or *o*.

Eat,	ate,	eaten.
		o.
Bear,	bare, or bore,	born.

[5] When *en* follows a Vowel or Liquid the *e* is dropt: ſo *drawn*, *ſlayn*, (or *ſlain*,) are inſtead of *drawen*, *ſlayen*; ſo likewiſe *known*, *born*, are for *knowen*, *boren*, in the Saxon *cnawen*, *boren*: and ſo of the reſt.

Break,

Break, brake, or broke, broken.
Cleave, clave, or clove*, cloven*.
Speak, ſpake, or ſpoke, ſpoken.
Swear, ſware, or ſwore, ſworn.
Tear, tare, or tore, torn.
Wear, ware, or wore, worn.
Heave, hove*, hoven*.
Shear, ſhore, ſhorn.
Steal, ſtole, ſtolen, or ſtoln.
Tread, trode, trodden.
Weave, wove, woven.

ee into *o*, *o*.

Creep, crope*, [creeped, or crept.]
Freeze, froze, frozen.
Seethe, ſod, ſodden.

ee into *aw*.

See, ſaw, ſeen.

i long into *i* ſhort, *i* ſhort.

Bite, bit, bitten.
Chide, chid, chidden.
Hide, hid, hidden.
Slide, ſlid, ſlidden.

i long

i long into *a*,		*i* ſhort.
Abide,	abode.	
Drive,	drove,	driven.
Ride,	rode,	ridden.
Riſe,	roſe,	riſen.
Shine,	ſhone[x],	[ſhined.]
Shrive,	ſhrove,	ſhriven.
Smite,	ſmote,	ſmitten.
Stride,	ſtrode,	ſtridden.
Strive,	ſtrove[x],	ſtriven[x].
Thrive,	throve,	thriven.
Write[6],	wrote,	written.

i long into *u*, *i* ſhort.

Strike, ſtruck, ſtricken, or ſtrucken.

i ſhort into *a*.

Bid,	bade,	bidden.
Give,	gave,	given.

[6] This Verb is alſo formed like thoſe of *i* long into *i* ſhort; Write, writ, written; and by Contraction *writ* in the Participle, but, I think, improperly.

Sit,

Sit [7],	ſat,	ſitten.
Spit,	ſpat,	ſpitten.

i ſhort into *u*.

Dig,	dug [x],	[digged.]

ie into

[7] Frequent miſtakes are made in the formation of the Participle of this Verb. The analogy plainly requires *ſitten*; which was formerly in uſe: "The army having *ſitten* there ſo long:"—"Which was enough to make him ſtir, that would not have *ſitten* ſtill, though Hanibal had been quiet." Raleigh. "That no Parliament ſhould be diſſolved, till it had *ſitten* five months." Hobbes, Hiſt. of Civil Wars, p. 257. But it is now almoſt wholly diſuſed, the form of the Paſt Time *ſat*, having taken its place. Dr. Middleton hath with great propriety reſtored the true Participle: ——"To have *ſitten* on the heads of the Apoſtles:"——"to have *ſitten* upon each of them." Works, Vol. II. p. 30. "Bleſſed is the man,——that hath not *ſat* in the ſeat of the ſcornful." Pſ. i. 1. The old Editions have *ſit*; which may be perhaps allowed as a Contraction of *ſitten*. "And when he was *ſet*, his diſciples came unto him:" καθισαντος αυτϑ. Matt. v. 1. —— "who is *ſet* on the right hand;" —— "and is *ſet* down at the right hand of the throne of God:" in both places

ie into *ay.*		
Lie[8],	lay,	lien, or lain.
o into *e.*		
Hold,	held,	holden.
o into *i.*		
Do,	did,	done, i. e. doen.
oo into *o*,		*o.*
Chooſe,	choſe,	choſen[9].
ow into *ew.*		
Blow,	blew,	blown.
Crow,	crew,	[crowed.]
Grow,	grew,	grown.

places εκαθισεν. Heb. viii. 1. & xii. 2. *Set* can be no part of the Verb *to ſit*. If it belongs to the Verb *to ſet*, the Tranſlation in theſe paſſages is wrong: for *to ſet* ſignifies *to place*, but without any deſignation of the poſture of the perſon placed; which is a circumſtance of importance expreſſed by the original.

[8] This Neuter Verb is frequently confounded with the Verb Active *to lay*, [that is, *to put*, or *place*;] which is Regular, and has in the Paſt Time and Participle *layed*, or *laid*.

[9] "Thus having *choſed* each other.——" Clarendon, Hiſt. Vol. III. p. 797. 8vo. Improperly.

Know,

Know,	knew,	known.
Throw,	threw,	thrown.
y into	*ew*,	*ow*.
Fly [1],	flew,	flown.

The following are Irregular only in the Participle; and that without changing the vowel.

Bake,	[baked,]	baken [x].
Grave,	[graved,]	graven [x].
Hew,	[hewed,]	hewen, or hewn [x].
Lade,	[laded,]	laden.
Load,	[loaded,]	loaden [x].
Mow,	[mowed,]	mown [x].
Rive,	[rived,]	riven.

[1] That is, as a bird, *volare*; whereas *to flee* ſignifies *fugere*, as from an enemy. This ſeems to be the proper diſtinction between *to fly*, and *to flee*; which in the Preſent Time are very often confounded. Our Tranſlation of the Bible is not quite free from this miſtake. It hath *flee* for *volare* in perhaps ſeven or eight places out of a great number; but never *fly* for *fugere*.

Saw,	[ſawed,]	ſawn*.
Shave,	[ſhaved,]	ſhaven*.
Shew,	[ſhewed,	ſhewn*.
Sow,	[ſowed,]	ſown*.
Straw,-ew, or -ow,	[ſtrawed, &c.]	ſtrown*.
Wax,	[waxed,]	waxen*.

Some Verbs which change *i* ſhort into *a* or *u*, and *i* long into *ou*, have dropt the termination *en* in the Participle.

i ſhort into *a* or *u*,		*u*.
Begin,	began,	begun.
Cling,	clang, or clung,	clung.
Drink,	drank, drunk,	or drunken.
Fling,	flung,	flung.
Ring,	rang, or rung,	rung.
Shrink,	ſhrank, or ſhrunk,	ſhrunk.
Sing,	ſang, or ſung,	ſung.
Sink,	ſank, or ſunk,	ſunk.
Sling,	ſlang, or ſlung,	ſlung.
Slink,	ſlunk,	ſlunk.
Spin,	ſpan, or ſpun,	ſpun.

Spring,

Spring,	ſprang, or ſprung,	ſprung.
Sting,	ſtung,	ſtung.
Stink,	ſtank, or ſtunk,	ſtunk.
String,	ſtrung,	ſtrung.
Swim,	ſwam, or ſwum,	ſwum.
Swing,	ſwung,	ſwung.
Wring,	wrung,	wrung.

In many of the foregoing the original and analogical form of the Paſt Time in *a*, which diſtinguiſhed it from the Participle, is grown quite obſolete.

i long into *ou*,	*ou*.	
Bind,	bound,	bound, or bounden.
Find,	found,	found.
Grind,	ground,	ground.
Wind,	wound,	wound.

That all theſe had originally the termination *en* in the Participle, is plain from the following conſiderations. *Drink* and *bind* ſtill retain it;

it; *drunken*, *bounden*; from the Saxon, *druncen*, *bunden*: and the reſt are manifeſtly of the ſame analogy with theſe. *Begonnen*, *ſonken*, and *founden*, are uſed by Chaucer; and ſome others of them appear in their proper ſhape in the Saxon; *ſcruncen*, *ſpunnen*, *ſprungen*, *ſtungen*, *wunden*. As likewiſe in the German, which is only another offſpring of the Saxon: *begunnen*, *geklungen*, *getruncken*, *geſungen*, *geſuncken*, *geſpunnen*, *geſprungen*, *geſtuncken*, *geſchwummen*, *geſchwungen*.

The following ſeem to have loſt the *en* of the Participle in the ſame manner:

Hang,	hung,	hung.
Shoot,	ſhot,	ſhot.
Stick,	ſtuck,	ſtuck.
Come,	came,	come.

Run,

Run,	ran,	run.
Win,	won,	won.

Hangen, and *ſcoten*, are the Saxon originals of the two firſt Participles; the latter of which is likewiſe ſtill in uſe in its firſt form in one phraſe; a *ſhotten* herring. *Stuck* ſeems to be a contraction from *ſtucken*, as *ſtruck* now in uſe for *ſtrucken*. Chaucer hath *comen* and *wonnen*: *becommen* is even uſed by Lord Bacon [2]. And moſt of them ſtill ſubſiſt intire in the German; *gehangen*, *kommen*, *gerunnen*, *gewonnen*.

To this third Claſs belong the Defective Verbs, Be, been; and Go, gone; i. e. goen.

From this Diſtribution and account of the Irregular Verbs, if it be juſt, it appears, that originally

[2] Eſſay xxix.

there was no exception whatever from the Rule, That the Participle Præterit, or Paſſive, in Engliſh ends in *d*, *t*, or *n*. The firſt form included all the Regular Verbs, and thoſe which are become Irregular by Contraction ending in *t*. To the ſecond properly belonged only thoſe which end in *ght*, from the Saxon Irregulars in *hte*. To the third, thoſe from the Saxon Irregulars in *en*, which have ſtill, or had originally, the ſame termination.

The ſame Rule affords a proper foundation for a diviſion of the Engliſh Verbs into Three Conjugations, of which the three different Terminations of the Participle might reſpectively be the Characteriſtics. The Contracted Verbs, whoſe Participles now end in *t*, might perhaps be beſt reduced to the firſt Conjugation, to which they naturally

rally and originally belonged; and they ſeem to be of a very different analogy from thoſe in *ght*. But as the Verbs of the firſt Conjugation would ſo greatly exceed in number thoſe of both the others, which together make but about 110[3]; and as thoſe of the third Conjugation are ſo various in their form, and ſo incapable of being reduced to one plain Rule; it ſeems better in practice to conſider the firſt in *ed* as the only Regular form, and the others as deviations from it; after the example of the Saxon and German Grammarians.

To the Irregular Verbs are to be added the Defective; which are not

[3] The whole number of Verbs in the Engliſh language, Regular and Irregular, Simple and Compounded, taken together, is about 4300. See Dr. Ward's Eſſays on the Engliſh Language; the Catalogue of Engliſh Verbs.

only for the moſt part Irregular, but are alſo wanting in ſome of their parts. They are in general words of moſt frequent and vulgar uſe; in which Cuſtom is apt to get the better of Analogy. Such are the Auxiliary Verbs, moſt of which are of this number. They are in uſe only in ſome of their Times, and Modes; and ſome of them are a Compoſition of Times of ſeveral Defective Verbs having the ſame ſignification.

Preſent.	Paſt.	Participle.
Am, or Be,	was,	been.
Can,	could.	
Go,	went,	gone.
May,	might.	
Muſt.		
Ought,	ought.	
Quoth,	quoth.	
Shall,	ſhould.	
Weet, wit, or wot;	wot.	

Will,

Will, would.
Wiſt, wiſt.

There are not in Engliſh ſo many as a Hundred Verbs, (being only the chief part, but not all, of the Irregulars of the Third Claſs,) which have a diſtinct and different form for the Paſt Time Active and the Participle Perfect or Paſſive. The General bent and turn of the language is towards the other form, which makes the Paſt Time and the Participle the ſame. This general inclination and tendency of the language, ſeems to have given occaſion to the introducing of a very great Corruption; by which the Form of the Paſt Time is confounded with that of the Participle in theſe Verbs, few in proportion, which have them quite different from one another. This confuſion prevails greatly in common

diſcourſe, and is too much authoriſed by the example of ſome of our beſt Writers [4]. Thus it is ſaid, *He begun*, for *he began*; *he run*, for *he ran*; *he drunk*, for *he drank*: the

[4] ——— "He would *have ſpoke*."
Milton, P. L. x. 517.

"Words *interwove* with ſighs found out their way." P. L. i. 621.

"And to his faithful ſervant *hath* in place *Bore* witneſs gloriouſly."—Samſon Ag. ℣. 1752.

"And envious darkneſs, ere they could return, *Had ſtole* them from me."— Comus, ℣. 195.

Here it is obſervable, that the Author's MS. and the Firſt Edition have it *ſtolne*.

———"And in triumph *had rode*."
P. R. iii. 36.

———"I *have choſe*
This perfect man."—— P. R. i. 165.

——"The fragrant brier *was wove* between,"
Dryden, Fables.

"Then finiſh what you *have began*,
But ſcribble faſter, if you can."
Dryden, Poems, Vol. 2. p. 172.

"*Have ſprang*."— Atterbury, Vol. 1. Serm. 4.

"*Had*

the Participle being uſed inſtead of the Paſt Time. And much more frequently the Paſt Time inſtead of the Participle: as, *I had wrote, it was wrote*, for *I had written, it was*

" *Had ſpake*". —— *had began.*" ——— Clarendon, Contin. Hiſt. p. 40, & 120. " The men *begun* to embelliſh themſelves." Addiſon, Spect. N° 434.

" Rapt into future times the bard *begun.*"
Pope, Meſſiah.

And without the neceſſity of rhyme:

" A ſecond deluge learning thus *o'er-run*,
And the Monks finiſh'd what the Goths *begun.*"
Eſſay on Criticiſm.

" Repeats you verſes *wrote* on glaſſes."
Prior.

" Mr. Miſſon *has wrote.*" — Addiſon, Preface to his Travels. " He could only command his voice, *broke* with ſighs and ſobbings, ſo far as to bid her proceed." Addiſon, Spect. N° 164.

" No civil broils *have* ſince his death *aroſe.*"
Dryden, on O. Cromwell.

" Illuſtrious virtues, who by turns *have roſe.*"
Prior.

was written; *I have drunk*, for *I have drank*; *bore*, for *born*; *choſe*, for *choſen*; *bid*, for *bidden*; *got*, for *gotten*; &c. This abuſe has been long growing upon us, and is continually making further incroach-

—— "*Had* not *aroſe*." Swift, Tale of a Tub, Sect. x. and Battle of Books: and Bolingbroke, Letter to Wyndham, p. 233.—— "This nimble operator will *have ſtole* it." Tale of a Tub, Sect. x. "Some philoſophers *have miſtook*." Ibid. Sect. ix,

——— "Silence
Was took.ere ſhe was ware." Milton, Comus.

"Into theſe common places look,
Which from great authors I *have took*."
Prior, Alma.

"A free Conſtitution, when it has *been ſhook* by the iniquity of former adminiſtrations." Lord Bolingbroke, Patriot King, p. 111.—— "Too ſtrong to *be ſhook* by his enemies." Atterbury. "But there *was* now an accident *fell* out." —— Clarendon, Contin. p. 292.

——— "Ev'n there he ſhould *have fell*."
Prior, Solomon,

"Sure ſome diſaſter *has befell*:
Speak, Nurſe; I hope the Boy is well."
Gay, Fables.

ments;

ments; as it may be obſerved in the example of thoſe Irregular Verbs of the Third Claſs, which change *i* ſhort into *a* and *u*; as, Cling, clang, clung; in which the original and analogical form of the Paſt Time in *a* is almoſt grown obſolete; and, the *u* prevailing inſtead of it, the Paſt Time is now in moſt of them confounded with the Participle. The Vulgar Tranſlation of the Bible, which is the beſt ſtandard of our language, is free from this corruption, except in a few inſtances; as, *hid* is uſed for *hidden*; *held*, for *holden*, frequently: *bid*, for *bidden*; *begot*, for *begotten*, once or twice: in which, and a few other like words, it may perhaps be allowed as a Contraction. And in ſome of theſe Cuſtom has eſtabliſhed it beyond recovery. In the reſt it ſeems wholly inexcuſable. The

abſurdity of it will be plainly perceived in the example of ſome of theſe Verbs, which Cuſtom has not yet ſo perverted. We ſhould be immediately ſhocked at *I have knew*, *I have ſaw*, *I have gave*, &c: but our ears are grown familiar with *I have wrote*, *I have drank*, *I have bore*, &c. which are altogether as barbarous.

ADVERB.

ADVERBS are *added to Verbs* and Adjectives to denote ſome modification or circumſtance of an action or quality: as, the manner, order, time, place, diſtance, motion, relation, quantity, quality, compariſon, doubt, affirmation, negation, demonſtration, interrogation.

In Engliſh they admit of no Variation; except ſome few of them, which

which have the degrees of Compariſon: as, [5] "often, oftener, oftenеſt;" "ſoon, ſooner, ſooneſt."

An Adverb is ſometimes joined to another Adverb to modify or qualify its meaning; as, "very much; much too little; not very prudently."

PREPOSITION.

PREPOSITIONS, ſo called becauſe they are commonly *put before* the words to which they are applied, ſerve to connect words with one another, and to ſhew the relation between them.

One great uſe of Prepoſitions in Engliſh, is to expreſs thoſe relations

[5] "Was the *eaſilier* perſuaded."—Raleigh. "The things *highlieſt* important to the growing age." Lord Shafteſbury, Letter to Lord Moleſworth. Improperly, for *more eaſily*, *moſt highly*.

which

which in ſome languages are chiefly marked by Caſes, or the different endings of the Noun.

Moſt Prepoſitions originally denote the relation of Place, and have been thence transferred to denote by ſimilitude other relations. Thus, *out*, *in*, *through*, *under*, *by*, *to*, *from*, *of*, &c. *Of* is much the ſame with *from*; "aſk *of* me," that is, *from* me: "made *of* wood;" "Son *of* Philip;" that is, ſprung *from* him. *For*, in its primary ſenſe, is *pro*, *loco alterius*, in the ſtead, or place, of another. The notion of Place is very obvious in all the reſt.

CONJUNCTION.

THE Conjunction connects or *joins together* Sentences; ſo as out of two to make one Sentence.

Thus, "You, *and* I, *and* Peter, rode

rode to London," is one Sentence made up of theſe three by the Conjunction *and* twice employed; "You rode to London; I rode to London; Peter rode to London." Again, "You *and* I rode to London, *but* Peter ſtaid at home," is one Sentence made up of three by the Conjunctions *and* and *but*: both of which equally connect the Sentences, but the latter expreſſes an Oppoſition in the Senſe. The firſt is therefore called a Conjunction Copulative; the other a Conjunction Diſjunctive.

The uſe of Copulative Conjunctions is to connect, or to continue, the Sentence, by expreſſing an addition, *and*; a ſuppoſition, or condition, *if*, *as*; a cauſe, *becauſe*[6], *then*;

[6] The Conjunction *becauſe* uſed to expreſs the motive or end, is either improper or obſolete:

then; a motive, *that*; an inference, *therefore*; &c.

The uſe of Disjunctives is to connect and to continue the Sentence; but to expreſs Oppoſition of meaning in different degrees: as, *or*, *but*, *than*, *altho'*, *unleſs*, &c.

INTERJECTION.

INTERJECTIONS, ſo called becauſe they are *thrown in* between the parts of a ſentence without making any other alteration in it, are a kind of Natural Sounds to expreſs the affection of the Speaker.

The different Paſſions have for

ſolete: as, "The multitude rebuked them, *becauſe* they ſhould hold their peace." Matt. xx. 31. "It is the caſe of ſome, to contrive falſe periods of buſineſs, *becauſe* they may ſeem men of diſpatch." Bacon, Eſſay xxv. We ſhould now make uſe of *that*.

the

the moſt part different Interjections to expreſs them.

The Interjection *O* placed before a Subſtantive expreſſes more ſtrongly an addreſs made to that perſon or thing; as it marks in Latin what is called the Vocative Caſe.

SENTENCES.

A Sentence is an aſſemblage of words, expreſſed in proper form, and ranged in proper order, and concurring to make a complete ſenſe.

Concord, or agreement of words, is when one word is required to be in like caſe, number, gender, or perſon, with another.

Regimen, or government, is when a word cauſeth a following word to be in ſome caſe, or mode.

Sen-

Sentences are Simple, or Compounded.

A Simple Sentence hath in it but one Subject, and one Finite Verb; that is, a Verb in the Indicative, Imperative, or Subjunctive Mode.

A Phraſe is two or more words rightly put together in order to make a part of a Sentence; and ſometimes making a whole Sentence.

The moſt common PHRASES uſed in ſimple Sentences are as follows:

1ſt Phraſe: The Subſtantive before a Verb Active, Paſſive, or Neuter; when it is ſaid what thing *is*, *does*, or *is done*: as, "I am;" "Thou writeſt;" "Thomas is loved:" where *I*, *Thou*, *Thomas*, are

are the Nominative[7] Caſes; and anſwer to the queſtion *who*, or *what?* as, "Who is loved? Thomas." And the Verb agrees with the Nominative Caſe in number and perſon[8];

[7] "He cauſed all perſons, *whom* he knew had, or he thought might have, ſpoken to him, to be apprehended." Clarendon, Vol. III. p. 618. 8vo. It ought to be *who*, the Nominative Caſe to *had*; not *whom*, as if it were the Objective Caſe governed by *knew*.

"Scotland and *Thee* did each in other live."
Dryden, Poems, Vol. II. p. 220.

It ought to be *Thou*.

[8] "But *Thou* falſe Arcite never *ſhall* obtain
Thy bad pretence. —— Dryden, Fables.

"That *Thou might* fortune to thy ſide engage."
Prior.

It ought to be *ſhalt*, *mighteſt*. The miſtake ſeems to be owing to the confounding of *Thou* and *You* as equivalent in every reſpect; whereas one is Singular, the other Plural. See above, p. 48. "Great *pains has* [have] been taken." Pope, P. S. to the Odyſſey. "I have conſidered, *what have* [hath] been ſaid on both ſides in this controverſy." Tillotſon, Vol. I. Serm. 27.

as, *Thou* being the Second Perſon Singular, the Verb *writeſt* is ſo too.

2d Phraſe: The Subſtantive after a Verb Neuter or Paſſive; when it is ſaid, that ſuch a thing *is*, or *is made*, or *thought*, or *called*, ſuch *another thing*; or, when the Subſtantive after the Verb is ſpoken of the ſame thing or perſon with the Subſtantive before the Verb: as, "a calf becomes an ox;" "Plautus is accounted a Poet;" "I am He." Here the latter Subſtantive is in the Nominative Caſe as well as the former; and the Verb is ſaid to govern the Nominative Caſe: or, the latter Subſtantive may be ſaid to agree in Caſe with the former.

3d Phraſe: The Adjective after a Verb Neuter or Paſſive, in like manner: as, "Life *is ſhort*, and Art *is long*." "Exerciſe *is eſteemed wholeſome*."

4th

4th Phraſe: The Subſtantive after a Verb Active, or Tranſitive: as when one thing is ſaid to *act* upon, or *do* ſomething to another: as, "to open a door;" "to build a houſe;" "Alexander conquered the Perſians." Here the thing acted upon is in the Objective [9] Caſe; as it appears plainly when it is expreſſed by the Pronoun, which has a proper termination for that Caſe; "Alexander conquered *them*;" and

[9] "Tell who *loves who*; what favours ſome partake,
And who is jilted for another's ſake."
Dryden, Juvenal, Sat. vi.

"Thoſe, *who* he *thought* true to his party." Clarendon, Hiſt. Vol. I. p. 667. 8vo. "*Who* ſhould I *meet* the other night, but my old friend?" Spect. N° 32. "*Who* ſhould I *ſee* in the lid of it, but the Doctor?" Addiſon, Spect. N° 57. "He knows, *who* it is proper to *expoſe* foremoſt." Swift, Tale of a Tub, Concluſion. It ought in all theſe places to be *whom*.

the Verb is ſaid to govern the Objective Caſe.

5th Phraſe: A Verb following another Verb; as, "boys love to play:" where the latter Verb is in the Infinitive Mode.

6th Phraſe: When one thing is ſaid to belong to another; as, "Milton's poems:" where the thing to which the other belongs is placed firſt, and is in the Poſſeſſive Caſe; or elſe laſt with the Prepoſition *of* before it; as, "the poems of Milton."

7th Phraſe: When another Subſtantive is added to expreſs and explain the former more fully; as, "Paul the Apoſtle;" "King George:" where they are both in the ſame caſe; and the latter is ſaid to be put in Appoſition to the former.

8th Phraſe: When the quality of

of the Subſtantive is expreſſed by adding an Adjective to it: as, "a wiſe man;" "a black horſe." Participles have the nature of Adjectives; as, "a learned man;" "a loving father."

9th Phraſe: An Adjective with a Verb in the Infinitive Mode following it: as, "worthy to die;" "fit to be truſted."

10th Phraſe: When a circumſtance is added to a Verb, or to an Adjective, by an Adverb: as, "you read well;" "he is very prudent."

11th Phraſe: When a circumſtance is added to a Verb or an Adjective by a Subſtantive with a Prepoſition before it: as, "I write for you;" "he reads with care;" "ſtudious of praiſe;" "ready for miſchief."

12th Phraſe: When the ſame Quality in different Subjects is compared; the Adjective in the Poſi-

tive having after it the Conjunction *as*, in the Comparative the Conjunction *than*, and in the Superlative the Prepoſition *of*: as, "white as ſnow;" "wiſer than I;" "greateſt of all."

The PRINCIPAL PARTS of a Simple Sentence are the Agent, the Attribute, and the Object. The Agent is the thing chiefly ſpoken of; the Attribute is the thing or action affirmed or denied of it; and the Object is the thing affected by ſuch action.

In Engliſh the Nominative Caſe denoting the Agent, uſually goes before the Verb, or Attribution, and the Objective Caſe, denoting the Object, follows the Verb; and it is the order that determines the caſes in Nouns: as, "Alexander conquered the Perſians." But the Pronoun, having a proper form for each

each of thoſe caſes, ſometimes when it is in the Objective Caſe is placed before the Verb, and when it is in the Nominative Caſe follows the Object and Verb: as, "Whom ye ignorantly worſhip, *him declare I* unto you." And the Nominative Caſe is ſometimes placed after a Verb Neuter: as, "Upon thy right hand *did ſtand the Queen:*" "On a ſudden *appeared the King.*" And frequently with the Adverbs *there* and *then:* as, "There *was a man:*" "Then *came* unto him *the Phariſees.*" The reaſon of it is plain: the Neuter Verb not admitting of an Objective Caſe after it, no ambiguity of caſe can ariſe from ſuch a poſition of the Noun.

Who, *which*, *what*, and the Relative *that*, though in the Objective Caſe, are always placed before the Verb; as are alſo their Compounds,

whoever, *whoſoever*, &c: as, "He *whom* you *ſeek*." "This is *what*, or the thing *which*, or *that*, you *want*." "*Whomſoever* you pleaſe *to appoint*."

When the Verb is a Paſſive, the Agent and Object change places in the Sentence; and the thing acted upon is in the Nominative Caſe, and the Agent is accompanied with a Prepoſition: as, "The Perſians were conquered by Alexander."

A Noun of Multitude[1], or ſigni-

[1] "And reſtores to his *Iſland* that tranquillity and repoſe, to which *they* had been *ſtrangers* during his abſence." Pope, Diſſertation prefixed to the Odyſſey. *Iſland* is not a Noun of Multitude: it ought to be, his *people*; or, *it* had been *a ſtranger*. "What reaſon *have the Church* of Rome to talk of modeſty in this caſe?" Tillotſon, Vol. I. Serm. 49. "All the virtues of *mankind* are to be counted upon a few fingers, but *his* follies and vices are innumerable." Swift, Preface to Tale of a Tub. Is not *mankind* in this place a Noun of Multitude, and ſuch as requires the Pronoun referring to it to be in the Plural Number, *their*?

fying

fying many; and two Nouns in the Singular Number, joined together by a Conjunction Copulative; have Verbs, Nouns, and Pronouns, agreeing with them in the Plural Number: as, "When the King's trump, the *mob are* for the King." Dryden. "*Socrates and Plato were* wiſe; *they were* the moſt eminent *Philoſophers* of Greece."

If the Singulars ſo joined together are of ſeveral Perſons, in making the Plural Pronoun agree with them in Perſon, the ſecond Perſon takes place of the third, and the firſt of both: "*He and You and I* won it at the hazard of *our* lives: *You and He* ſhared it between *you*."

The Verb *to Be* has always a Nominative Caſe after it; as, "it *was I*, and not *He*, that did it:" unleſs it be in the Infinitive Mode;

Mode; "though you took it *to be Him*[2]."

The Adverbs *when*, *while*, *after*, &c. being left out, the Phraſe is formed with the Participle independently of the reſt of the Sentence: as, "The doors being ſhut, Jeſus ſtood in the midſt." This is called the Caſe Abſolute. And the

[2] "*Whom* do men ſay, that *I am?*——But *whom* ſay ye, that *I am?*" Matt. xvi. 13, 15. So likewiſe Mark viii. 27, 29. Luke ix. 18, 20. "*Whom* think ye, that *I am?*" Acts xiii. 25. It ought in all theſe places to be *who*; which is not governed by the Verb *ſay* or *think*, but by the Verb *am:* or agrees in Caſe with the Pronoun *I.* If the Verb were in the Infinitive Mode, it would require the Objective Caſe of the Relative, agreeing with the Pronoun *me:* "*Whom* think ye, or do ye think, *me to be?*"

——— "To that, *which* once *was thee.*"
Prior.

It ought to be, *which was thou*; or, *which thou waſt.*

Caſe

Caſe is in Engliſh always the Nominative: as,

"God from the mount of Sinai, whoſe gray top
Shall tremble, *He deſcending* [3], will himſelf,
In thunder, lightning, and loud trumpet's ſound,
Ordain them laws." Milton, P. L. xii. 227.

To

[3] On which place ſays Dr. Bentley, "The Context demands that it be, — *Him* deſcending, Illo deſcendente." But *him* is not the Ablative Caſe, for the Engliſh knows no ſuch Caſe; nor does *him* without a Prepoſition on any occaſion anſwer to the Latin Ablative *illo*. I might with better reaſon contend, that it ought to be "*his* deſcending," becauſe it is in Greek αυτȣ καταβαινοντος in the Genitive; and it would be as good Grammar, and as proper Engliſh. This comes of forcing the Engliſh under the rules of a foreign Language, with which it has little concern: and this *ugly and deformed fault*, to uſe his own expreſſion, Bentley has endeavoured to impoſe upon Milton in ſeveral places: ſee P. L. vii. 15. ix. 829, 883, 1147. x. 267, 1001. On the other hand, where Milton has been really guilty of this fault, he, very inconſiſtently with himſelf, corrects him, and ſets him right. His Latin Grammar Rules were happily out of his

To before a Verb is the ſign of the Infinitive Mode: but there are ſome few Verbs, which have other Verbs following them in the Infinitive Mode without the ſign *to*: as, bid, dare, need, make, ſee, hear; and, let, have, not uſed as Auxiliaries; as, "I bade him do it; you

his head, and by a kind of *vernacular inſtinct* (ſo, I imagine, he would call it) he perceived that his Author was wrong.

"For only in deſtroying I find eaſe
To my relentleſs thoughts; and, *him deſtroy'd*,
Or won to what may work his utter loſs,
For whom all this was made, all this will ſoon
Follow, as to him link'd in weal or woe."
P. L. ix. 129.

It ought to be, *he* deſtroy'd," that is, "*he being* deſtroy'd." Bentley corrects it, "and *man* deſtroy'd."

Archbiſhop Tillotſon has fallen into the ſame miſtake: "Solomon was of this mind; and I make no doubt, but he made as wiſe and true Proverbs as any body has done ſince: *Him* only *excepted*, who was a much greater and wiſer man than Solomon." Vol. I. Ser. 53.

dare not do it; I ſaw him [4] do it; I heard him ſay it."

The Infinitive Mode has much of the nature of a Subſtantive, expreſſing the Action itſelf which the Verb ſignifies; as the Participle has the nature of an Adjective. Thus the Infinitive Mode does the office of a Subſtantive in different caſes; in the Nominative; as, "*to play is* pleaſant:" in the Objective; as, "boys *love to play*. In Greek it

[4] "To *ſee* ſo many *to make* ſo little conſcience of ſo great a ſin." Tillotſon, Vol. I. Serm. 22. "It cannot but be a delightful ſpectacle to God and Angels to *ſee* a young perſon, beſieged by powerful temptations on either ſide, *to acquit* himſelf gloriouſly, and reſolutely *to hold* out againſt the moſt violent aſſaults: to *behold* one in the prime and flower of his age, that is courted by pleaſures and honours, by the devil and all the bewitching vanities of the world, *to reject* all theſe, and *to cleave* ſtedfaſtly unto God." Ib. Serm. 54. The impropriety of the Phraſes diſtinguiſhed by Italic Characters is evident.

admits

admits of the Article through all its caſes, with the Prepoſition in the Oblique caſes: in Engliſh the Article is not wanted, but the Prepoſition may be uſed: "For *to will is* preſent with me; but *to perform* that which is good I find not [5]." "All their works they do *for to be ſeen* of men [6]."

[5] Το γαρ θελειν παρακειται μοι, το δε κατεργαζεσθαι το καλον ου χ ευρισκω. Rom. vii. 18.

[6] Προς το θεαθηναι τοις ανθρωποις. Matt. xxiii. 5. The following ſentences ſeem defective either in the conſtruction, or the order of the words: "Why do ye that, *which is not lawful to do* on the ſabbath days?——The ſhew bread, *which is not lawful to eat*, but for the prieſts alone." Luke vi. 2, 4. The Conſtruction may be rectified by ſupplying *it*; "which *it* is not lawful to do; which *it* is not lawful to eat:" or the order of the words in this manner; *to do which, to eat which*, is not lawful:" where the Infinitive *to do, to eat*, does the office of the Nominative Caſe, and the Relative *which* is in the Objective Caſe.

"For

" For not *to have been dip'd* in Lethe's lake
Could ſave the Son of Thetis *from to die.*"
Spenſer.

Perhaps therefore the Infinitive and the Participle might be more properly called the Subſtantive Mode and the Adjective Mode[7].

The Participle with a Prepoſition before it, and ſtill retaining its Government, anſwers to what is called in Latin the Gerund: as, " Happineſs is to be attained, by avoiding evil, and by doing good; by ſeeking peace, and by purſuing it."

The Participle, with an Article before it, and the Prepoſition *of* after it, becomes a Subſtantive, expreſſing the action itſelf which the Verb ſignifies[8]: as, " Theſe are the Rules

[7] " I am not like other men, *to envy* the talents I cannot reach." Tale of a Tub, Preface. An improper uſe of the Infinitive.

[8] This Rule ariſes from the nature and idiom of our Language, and from as plain a principle

Rules of Grammar, by *the obſerving of* which you may avoid miſtakes."

Or

principle as any on which it is founded: namely, that a word which has the Article before it, and a Noun, with the Poſſeſſive Prepoſition *of*, after it, muſt be a Noun; and if a Noun, it ought to follow the Conſtruction of a Noun, and not have the Regimen of a Verb. It is the Participial Termination of this ſort of words that is apt to deceive us, and make us treat them as if they were of an amphibious ſpecies, partly Nouns, and partly Verbs. I believe there are hardly any of our Writers, who have not fallen into this inaccuracy. That it is ſuch, will perhaps more clearly appear, if we examine and reſolve one or two examples in this kind.

"God, who didſt teach the hearts of thy faithful people, by *the ſending* to them *the light* of thy Holy Spirit: ——" Collect, Whitſunday. *Sending* is in this place a Noun; for it is accompanied with the Article: nevertheleſs it is alſo a Tranſitive Verb, for it governs the Noun *light* in the Objective Caſe: but this is inconſiſtent; let it be either the one or the other, and abide by its proper Conſtruction. That theſe Participial Words are ſometimes real Nouns is undeniable; for they have a Plural Number as ſuch: as, "the

outgoings

Or it may be expreſſed by the Participle, or Gerund; "by *obſerving* *outgoings* of the morning." *The Sending* is the ſame with *the Miſſion*; which neceſſarily requires the Prepoſition *of* after it, to mark the relation between it and *the light*; *the miſſion of the light*; and ſo, *the ſending of the light*. The Phraſe would be proper either way, by keeping to the Conſtruction of the Noun, *by the ſending of the light*; or of the Participle, or Gerund, *by ſending the light*.

Again: ——— "Sent to prepare the way of thy Son our Saviour, *by preaching of Repentance:* ———" Collect, St. John Baptiſt. Here the Participle, or Gerund, hath as improperly the Prepoſition *of* after it; and ſo is deprived of its Verbal Regimen, by which as a Tranſitive it would govern the Noun *Repentance* in the Objective Caſe. Beſides, the Phraſe is rendered obſcure and ambiguous: for the obvious meaning of it in its preſent form is, "by preaching concerning or on the Subject of Repentance;" whereas the ſenſe intended is, "by publiſhing the Covenant of Repentance, and declaring Repentance to be a condition of acceptance with God." The Phraſe would have been perfectly right and determinate to this ſenſe either way; by the Noun, *by the preaching of repentance*; or by the Participle, *by preaching repentance*.

which:" not, "by *obſerving of* which;" nor, "by *the obſerving* which:" for either of thoſe two Phraſes would be a confounding of two diſtinct forms.

I will add another example, and that of the beſt authority: "The middle ſtation of life ſeems to be the moſt advantageouſly ſituated for *the gaining of* wiſdom. Poverty turns our thoughts too much upon *the ſupplying of* our wants, and riches *upon enjoying our* ſuperfluities." Addiſon, Spect. N° 464.

The Participle frequently becomes altogether an Adjective; when it is joined to a Subſtantive merely to denote its quality; without any reſpect to time; expreſſing, not an Action, but a Habit; and as ſuch it admits of the degrees of Compariſon: as, "a learned, a more learned,

ed, a moſt learned, man; a loving, more loving, moſt loving, father."

Simple Sentences are 1. Explicative, or explaining: 2. Interrogative, or aſking: 3. Imperative, or commanding [9].

[9] Theſe are the three Primary Modes, or manners of expreſſing our thoughts concerning the being, doing, or ſuffering of a thing. If it comes within our knowledge, we explain it, or make a declaration of it; if we are ignorant or doubtful of it, we make an inquiry about it; if it is not immediately in our power, we expreſs our deſire or will concerning it. In Theory therefore the Interrogative form ſeems to have as good a Title to a Mode of its own, as either of the other two: but Practice has determined it otherwiſe; and has in all the Languages, with which we are moſt acquainted, ſupplied the place of an Interrogative Mode, either by Particles of Interrogation, or by a peculiar order of the words in the ſentence. If it be true, as I have ſomewhere read, that the Modes of the Verbs are more numerous in the Lapland Tongue than in any other, poſſibly the Laplanders may be provided with an Interrogative Mode.

1. An Explicative Sentence is when a thing is ſaid to be, or not to be; to do, or not to do; to ſuffer, or not to ſuffer; in a direct manner; as in the foregoing examples. If the Sentence be Negative, the Adverb *not* is placed after the Auxiliary, or after the Verb itſelf when it has no Auxiliary: as, "it *did not* touch him;" or, "it *touched* him *not*[1]."

2. In an Interrogative Sentence, or when a Queſtion is aſked, the Nominative Caſe follows the Principal Verb, or the Auxiliary: as, "*was it* he?" "*did Alexander* conquer the Perſians?" So that the

[1] "The burning lever *not deludes* his pains."
Dryden, Ovid. Metam. B. xii.

"I hope, my Lord, ſaid he, I *not offend*."
Dryden, Fables.

Theſe examples make the impropriety of placing the Adverb *not* before the Verb very evident.

Queſtion

Queſtion depends intirely on the order of the words [2].

3. In an Imperative Sentence, when a thing is commanded to be, to do, to ſuffer, or not, the Nominative Caſe follows the Verb or the Auxiliary: as, "Go, thou traytor;" or, "do thou go:" or the Auxiliary *let* with the Objective [3] Caſe after it is uſed: as, "Let us be gone [4]."

The

[2] "*Did* he *not fear* the Lord, and *beſought* the Lord, and the Lord *repented* him of the evil, which he had pronounced againſt them?" Jer. xxvi. 19. Here the Interrogative and Explicative forms are confounded. It ought to be, "Did he not *fear* the Lord, and *beſeech* the Lord? and *did not* the Lord *repent* him of the evil, — ?" See likewiſe Matt. xviii. 12.

[3] "For ever in this humble cell
Let Thee and *I*, my fair one, dwell." Prior.
It ought to be *Me*.

[4] It is not eaſy to give particular rules for the management of the Modes and Times of Verbs with reſpect to one another, ſo that they may be proper and conſiſtent: nor would it be of much uſe; for the beſt rule that can be

The Adjective in Engliſh, having no variation of Gender or Number, cannot but agree with the Subſtantive

given is this very general one, To obſerve what the ſenſe neceſſarily requires. But it may be of uſe to conſider one or two examples, that ſeem faulty in theſe reſpects, and to examine where the fault lies.

§ Some who the depths of eloquence *have found*,
In that unnavigable Stream *were drown'd*."
Dryden, Juv. Sat. x.

The event mentioned in the firſt line is plainly prior in time to that mentioned in the ſecond; this is ſubſequent to that, and a conſequence of it. The firſt event is mentioned in the Preſent Perfect Time; it is preſent and compleated; " they *have* [now] *found* the depths of eloquence." The ſecond event is expreſſed in the Paſt Indefinite Time; it is paſt and gone, but, when it happened, uncertain: " they *were drown'd*." We obſerved, that the laſt mentioned event is ſubſequent to the firſt: but how can the Paſt Time be ſubſequent to the Preſent? It therefore ought to be in the ſecond line *are drown'd*, in the Preſent Perfect, which is conſiſtent with the ſame

tive in thoſe reſpects; ſome of the Pronominal Adjectives only excepted, which have the Plural Number:

Time in the firſt line: or in the firſt line *had found* in the Paſt Perfect, which would be conſiſtent with the Paſt Indefinite in the ſecond line. —— There ſeems to be a fault of the like nature in the following paſſage:

" But oh! *'twas* little that her life
O'er earth and waters *bears* thy fame:" ——
Prior.

It ought to be *bore* in the ſecond line.

Again; [*bleſt*,

" Him portion'd maids, apprentic'd orphans
The young who *labour*, and the old who *reſt*."
Pope, Moral Ep. iii. 267.

The Verb in the firſt line ought to be in the ſame Time with thoſe in the laſt.

" Had their records been delivered down in the vulgar tongue, —— they could not now be underſtood, unleſs by Antiquaries, who *made* it their ſtudy to expound them." Swift, Letter on the Engliſh Tongue. Here the latter part of the ſentence depends intirely on the *Suppoſition* expreſſed in the former, " of their records being delivered down in the vulgar tongue:" therefore *made* in the Indicative Mode, which implies no ſuppoſition, and in

ber: as, *theſe*, *thoſe*, and *they*; which muſt agree in Number [5] with their Subſtantives.

The

the Paſt Indefinite Time, is improper: it would be much better in the Paſt Definite, *had made*; but indeed ought to be in the Subjunctive Mode, Preſent or Paſt Time, *ſhould make*, or *ſhould have made*.

[5] "By *this means* thou ſhalt have no portion on this ſide the river." Ezra, iv. 16. "It renders us careleſs of approving ourſelves to God by religious duties, and by *that means* ſecuring the continuance of his goodneſs." Atterbury, Sermons. Ought it not to be, by *theſe means*, by *thoſe means*? or by *this mean*, by *that mean*, in the ſingular number? as it is uſed by Hooker, Sidney, Shakeſpear, &c. "I have not wept *this* forty *years*." Dryden. "I am not recommending *theſe kind* of ſufferings to your liking." Biſhop Sherlock, Diſc. Vol. II. p. 267. So the Pronoun muſt agree with its Noun: in which reſpect let the following example be conſidered. "*It is* an unanſwerable argument of a very refined age, the wonderful *Civilities* that have paſſed between the nation of authors and thoſe of readers." Swift, Tale of a Tub, Sect. x. As to theſe wonderful *Civilities*, one might ſay, that

"*they*

The Adjective generally goes before the Noun: as, "a wiſe man; a good horſe;" unleſs ſomething depend on the Adjective; as, "food convenient for me:" or the Adjective be emphatical; as, "Alexander the great." And the Article goes before the Adjective: except the Adjectives *ſuch* and *many*, and others ſubjoined to the Adverbs *ſo*,

"*they are* an unanſwerable argument, &c." but as the Sentence ſtands at preſent it is not eaſy to reconcile it to any grammatical propriety. "*A perſon whom* all the world allows to be ſo much your *betters*." Swift, Battle of Books. And the Phraſe which occurs in the following examples, tho' pretty common and authoriſed by Cuſtom, yet ſeems to be ſomewhat defective in the ſame way:

"'*Tis theſe* that early taint the female ſoul."
Pope.

"'*Tis they* that give the great Atrides' ſpoils;
'*Tis they* that ſtill renew Ulyſſes' toils."
Prior.

as,

as, and *how*: as, "*ſuch a* man;" "*many a* man;" "*ſo good a* man;" "as *good a* man as ever lived;" "how *beautiful a* proſpect is here!" And ſometimes when there are two or more Adjectives joined to the Noun: as, "a man learned and religious."

Every Verb, except in the Infinitive or the Participle, hath its Nominative Caſe, either expreſſed or implied[6]; as,

"Awake, ariſe, or be for ever fall'n:

that is, "Awake *ye*, &c."

Every

[6] "Foraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and *hath preſerved* you in the great danger of Childbirth:"——Liturgy. The Verb *hath preſerved* hath here no Nominative Caſe; for it cannot be properly ſupplied by the preceding word *God*, which is in the Objective Caſe. It ought to be, "*and He hath preſerved* you;" or rather, "*and to preſerve* you." Some of

Every Nominative Caſe, except the Caſe Abſolute, and when an addreſs is made to a Perſon, belongs to ſome Verb, either expreſſed or implied:

of our beſt Writers have frequently fallen into this, which I take to be no ſmall inaccuracy: I ſhall therefore add ſome more examples of it, by way of admonition; inſerting in each within Crotchets, the Nominative Caſe that is deficient, and that muſt neceſſarily be ſupplied to ſupport the proper Conſtruction of the Sentence. "If the calm, in which he was born, and [which] laſted ſo long, had continued." Clarendon, Life, p. 43. "The Remonſtrance he had lately received from the Houſe of Commons, and [which] was diſperſed throughout the Kingdom." Clarendon, Hiſt. Vol. I. p. 366. 8vo. "Theſe we have extracted from an Hiſtorian of undoubted credit, a reverend biſhop, the learned Paulus Jovius; and [they] are the ſame that were practiſed under the pontificate of Leo X." Pope, Works, Vol. VI. p. 301. "A cloud gathering in the North; which we have helped to raiſe, and [which] may quickly break in a ſtorm upon our heads." Swift, Conduct of the Allies. "A man, whoſe inclinations led him to be corrupt, and [who] had great abi-

lities

implied[7]: as in the anſwer to a Queſtion; "Who wrote this book; Cicero:" that is, "Cicero *wrote it.*" Or when the Verb is underſtood; as,

lities to manage and multiply and defend his corruptions." Gulliver, Part I. Chap. vi. "My Maſter likewiſe mentioned another quality, which his ſervants had diſcovered in many Yahoos, and [which] to him was wholly unaccountable." Gulliver, Part IV. Chap. vii. "This I filled with the feathers of ſeveral birds I had taken with ſpringes made of Yahoos hairs, and [which] were excellent food." Ibid. Chap. x. "Oſyris, whom the Grecians call Dionyſius, and [who] is the ſame with Bacchus." Swift, Mechan. Oper. of the Spirit, Sect. ii.

[7] "*Which rule*, if it had been obſerved, a neighbouring Prince would have wanted a great deal of that incenſe, which hath been offered up to him by his adorers." Atterbury, Vol. I. Serm. 1. The Pronoun *it* is here the Nominative Caſe to the Verb *obſerved*; and *which rule* is left by itſelf, a Nominative Caſe without any Verb following it. This manner of expreſſion, however improper, is very common. It ought to be, "If *this rule* had been obſerved, &c.

"To

"To whom thus Adam:" that is, *ſpake.*

Every Poſſeſſive Caſe ſuppoſes ſome Noun to which it belongs: as when we ſay, "St. Paul's, or St. James's," we mean St. Paul's *Church*, or St. James's *Palace.*

Every Adjective has relation to ſome Subſtantive, either expreſſed or implied: as, "The Twelve," that is, *Apoſtles*; "the wiſe, the elect," that is, *perſons.*

In ſome inſtances the Adjective becomes a Subſtantive, and has an Adjective joined to it: as, "the chief Good;" "Evil, be Thou my Good!" [8]

ADVERBS

[8] Adjectives are ſometimes employed as Adverbs; improperly, and not agreeably to the Genius of the Engliſh Language. As, "*extreme* elaborate:" Dryden, Eſſay on Dram. Poet. "*marvellous* graceful:" Clarendon, Life, p. 18. "*extreme* unwilling;" "*extreme* ſubject:" Swift,

ADVERBS have no Government.[9]

PREPOSITIONS have a Government of Caſes; and in Engliſh they always require the Objective Caſe after

Swift, Tale of a Tub, and Battle of Books. "I ſhall endeavour to live hereafter *ſuitable* to a man in my ſtation." Addiſon, Spect. N° 530. "Homer deſcribes this river *agreeable* to the vulgar reading." Pope, Note on Iliad, ii. ℣. 1032. So *exceeding*, for *exceedingly*, however improper, occurs frequently in the Vulgar Tranſlation of the Bible, and has obtained in common diſcourſe. "We ſhould live ſoberly, righteouſly, and *godly* in this preſent world." Tit. ii. 12.

"O Liberty, Thou Goddeſs *heavenly* bright."
Addiſon.

On the other hand an Adverb is improperly uſed as an Adjective in the following paſſage: "We may caſt in ſuch ſeeds and principles, as we judge moſt likely to take *ſooneſt* and deepeſt root." Tillotſon, Vol. I. Serm. 52.

[9] "*How much ſoever* the Reformation of this corrupt and degenerate Age is *almoſt utterly* to be deſpaired of, we may yet have a more

after them: as, "*with him; from her; to me.*"[1]

The Prepoſition is often ſeparated from the Relative which it governs, and joined to the Verb at the end of the Sentence, or of ſome member of it: as, "Horace is an author, *whom* I am much delighted *with*." "The world is too well bred to ſhock authors with a truth, *which* generally their bookſellers are the firſt that inform them *of*."[2] This is an Idiom which our language is ſtrongly inclined to; it prevails in common converſation, and ſuits very well with the familiar ſtyle in

more comfortable proſpect of future times." Tillotſon, Vol. I. Pref. to Serm. 49. The firſt part of this Sentence abounds with Adverbs, and thoſe ſuch as are hardly conſiſtent with one another.

[1] "We are ſtill much at a loſs, *who* civil power belongs *to*." Locke. It ought to be *whom*.

[2] Pope, Preface to his Poems.

writing;

writing; but the placing of the Prepoſition before the Relative is more graceful, as well as more perſpicuous; and agrees much better with the ſolemn and elevated Style.

Verbs are often compounded of a Verb and a Prepoſition; as, *to uphold, to outweigh, to overlook*: and this compoſition ſometimes gives a new ſenſe to the Verb; as, *to underſtand, to withdraw, to forgive*[3]. But in Engliſh the Prepoſition is more frequently placed after the Verb, and ſeparate from it, like an Adverb; in which ſituation it is no leſs apt to affect the ſenſe of it, and to give it a new meaning; and may ſtill be conſidered as belonging to

[3] *With* in compoſition retains the ſignification, which it hath among others in the Saxon, of *from* and *againſt*: as to *withhold*, to *withſtand*. So alſo *for* has a negative ſignification from the Saxon: as, to *forbid*, *forbeodan*; to *forget*, *forgitan*.

the

the Verb, and a part of it. As, *to caſt* is to throw; but *to caſt up*, or to compute, *an account*, is quite a different thing: thus, *to fall on*, *to bear out*, *to give over*; &c. So that the meaning of the Verb, and the propriety of the phraſe, depend on the Prepoſition ſubjoined [4].

As

[4] Examples of impropriety in the uſe of the Prepoſition in Phraſes of this kind: "Your character, which I, or any other writer, may now value ourſelves *by* [upon] drawing." Swift, Letter on the Engliſh Tongue. "You have beſtowed your favours *to* [upon] the moſt deſerving perſons." Ibid. "Upon ſuch occaſions as fell *into* [under] their cogniſance." Swift, Conteſts and Diſſenſions, &c. Chap. 3. "That variety of factions *into* [in] which we are ſtill engaged." Ibid. Chap. 5. The utmoſt extent of power pretended [to] by the Commons." Ibid. Chap. 3. ——"Accuſed the miniſters *for* [of] betraying the Dutch." Swift, Four laſt years of the Queen, Book ii. "Ovid, whom you accuſe *for* [of] luxuriancy of verſe." Dryden, on Dram. Poeſy. "Neither the one nor the other ſhall make me

As the Prepoſition ſubjoined to the Verb hath the conſtruction and nature of an Adverb, ſo the Adverbs *here*, *there*, *where*, with a Prepoſition ſubjoined, as *hereof*, *there-*

ſwerve *out of* [from] the path, which I have traced to myſelf." Bolingbroke, Letter to Wyndham, p. 252. "They are now reconciled by a zeal for their cauſe to what they could not be prompted [to] by a concern for their beauty." Addiſon, Spect. N° 81. "If policy can prevail *upon* [over] force." Addiſon, Travels, p. 62. "Ye blind guides, which ſtrain *at* a gnat, and ſwallow a camel." Matt. xxiii. 24. διυλιζοντες, "which ſtrain *out*, or take a gnat *out* of the liquor by ſtraining it:" the impropriety of the Prepoſition has wholly deſtroyed the meaning of the Phraſe. Obſerve alſo, that the Noun generally requires after it the ſame Prepoſition as the Verb from which it is formed: "It was perfectly in compliance *to* [with] ſome perſons, for whoſe opinion I have great deference." Swift, Pref. to Temple's Memoirs. "Not from any perſonal hatred to them, but in juſtification *to* [of] the beſt of Queens," Swift, Examiner, N° 23. In the laſt example, the Verb being Tranſi-

tive

therewith, *whereupon*[5], have the conſtruction and nature of Pronouns.

The Prepoſitions *to* and *for* are often underſtood; as, "give me

tive and requiring the Objective Caſe, the Noun formed from it ſeems to require the Poſſeſſive Caſe, or its Prepoſition, after it. Or perhaps he meant to ſay, "in *juſtice* to the beſt of Queens." "No diſcouragement *for* the authors to proceed." Tale of a Tub, Preface. "A ſtrict obſervance *after* times and faſhions." Ibid. Sect. ii. So the Noun *Averſion*, (that is, a turning away,) requires the Prepoſition *from* after it; and does not properly admit of *to*, *for*, or *towards*, which are often uſed with it.

[5] Theſe are much diſuſed in common diſcourſe, and are retained only in the Solemn, or Formulary Style. "They [our Authors] have of late, 'tis true, reformed in ſome meaſure the gouty joints and darning-work of *whereunto's*, *whereby's*, *thereof's*, *therewith's*, and the reſt of this kind; by which complicated periods are ſo curiouſly ſtrung, or hook'd on, one to another, after the long-ſpun manner of the bar or pulpit." Lord Shafteſbury, Miſcel. V.

the book; get me ſome paper;" that is, *to me*, *for me*[6].

[6] Or in theſe and the like Phraſes, may not *me*, *thee*, *him*, *her*, *us*, which in Saxon are the Dative Caſes of their reſpective Pronouns, be conſidered as ſtill continuing ſuch in the Engliſh, and including in their very form the force of the Prepoſitions *to* and *for*? There are certainly ſome other Phraſes, which are to be reſolved in this manner: "Wo is *me!*" The Phraſe is pure Saxon; "wa is me:" *me* is the Dative Caſe; in Engliſh, with the Prepoſition *to me*. So, "*methinks*;" Saxon, "*me thincth*;" εμοι δοκει. "O well is *thee!*" Pſal. cxxviii. 2. "Wel is *him* that ther mai be." Anglo-Saxon Poem in Hickes's Theſaur. Vol. I. p. 231. "Well is *him*, that dwelleth with a wife of underſtanding." —— "Well is *him*, that hath found prudence." Ecclus. xxv. 8, 9. The Tranſlator thought to correct his phraſe afterward, and ſo hath made it neither Saxon nor Engliſh: "Well is *he*, that is defended from it." Ecclus. xxviii. 19. "Wo worth the day!" Ezek. xxx. 2. that is, Wo be *to* the day. The word *worth* is not the Adjective, but the Saxon Verb *weorthan*, or *worthan*, *fieri*, *to be*, *to become*; which is often uſed by Chaucer, and is ſtill retained as an Auxiliary Verb in the German Language.

Two

Two or more Simple Sentences, joined together by one or more CONNECTIVE WORDS, become a Compounded Sentence.

There are two ſorts of words which connect Sentences: 1. Relatives; 2. Conjunctions.

Examples: 1. "Bleſſed is the man, *who* feareth the Lord." 2. "Life is ſhort, *and* art is long." 1. and 2. "Bleſſed is the Man, *who* feareth the Lord, *and* keepeth his commandments."

The RELATIVES *who*, *which*, *that*, having no variation of gender or number, cannot but agree with their Antecedents. *Who* is appropriated to perſons; and ſo may be accounted Maſculine and Feminine only: *which* is uſed of things only; and ſo may be accounted Neuter.

But formerly they were both indifferently uſed of perſons: "Our Father, *which* art in heaven." *That* is uſed indifferently both of perſons and things: but perhaps would be more properly confined to the latter. *What* includes both the Antecedent and the Relative: as, "This was *what* he wanted;" that is, "*the thing which* he wanted[7]."

The Relative is the Nominative Caſe to the Verb, when no other Nominative comes between it and the Verb: but when another Nominative comes between it and the

[7] *That* has been uſed in the ſame manner, as including the Relative *which*; but it is either improper, or obſolete: as, "To conſider adviſedly of *that* is moved." Bacon, Eſſay xxii. "She appeared not to wiſh *that* without doubt ſhe would have been very glad of." Clarendon, Hiſt. Vol. II. p. 363. 8vo. "We ſpeak *that* we do know, and teſtify *that* we have ſeen." John iii. 11.

Verb,

Verb, the Relative is governed by ſome word in its own member of the Sentence: as, "The God *who* preſerveth me; *whoſe* I am, and *whom* I ſerve [8]."

Every Relative muſt have an Antecedent to which it refers, either expreſſed, or underſtood: as, "*Who* ſteals my purſe, ſteals traſh:" that is, *the man, who* ——.

The Relative is of the ſame perſon with the Antecedent; and the Verb agrees with it accordingly: as, "Who is *this, that cometh* from Edom; *this that is* glorious in his apparel? —— *I that ſpeak* in righteouſneſs." Iſaiah lxiii. 1. "O Shepherd of Iſrael, *Thou that leadeſt*

[8] "*Who*, inſtead of going about doing good, *they* are perpetually intent upon doing miſchief." Tillotſon, Vol. I. Serm. 18. The Nominative Caſe *they* in this ſentence is ſuperfluous; it was expreſſed before in the Relative *who*.

Joſeph like a flock; *Thou that dwelleſt* between the Cherubims." Pſ. lxxx. 1.[9]

The Relative is often under-

[9] "I am *the Lord*, *that maketh* all things; *that ſtretcheth* forth the heavens alone:" —— Iſaiah xliv. 24. Thus far is right: *the Lord* in the third Perſon is the Antecedent, and the Verb agrees with the Relative in the third Perſon: "I am the Lord, *which Lord*, or *He that*, *maketh* all things." It would have been equally right, if *I* had been made the Antecedent, and the Relative and the Verb had agreed with it in the Firſt Perſon: "*I* am the Lord, *that make* all things." But when it follows, "*that ſpreadeth* abroad the heavens by *myſelf*;" there ariſes a confuſion of Perſons, and a manifeſt Soleciſm.

"*Thou* great firſt Cauſe, leaſt underſtood!
Who all my ſenſe *confin'd*
To know but this, that *Thou art* good,
And that myſelf am blind:
Yet *gave* me in this dark eſtate," &c.
Pope, Univerſal Prayer.

It ought to be *confinedſt*, or *didſt confine*; *gaveſt*, or *didſt give*; &c. in the ſecond Perſon. See above, p. 48. Note.

ſtood,

ſtood, or omitted: as, "The man I love;" that is, "*whom* I love[1]."

The accuracy and clearneſs of the Sentence depend very much upon the proper and determinate uſe of the Relative, ſo that it may

[1] "Abuſe on all he lov'd, or lov'd him, ſpread." Pope, Epiſt. to Arbuthnot.

That is, "all *whom* he lov'd, or *who* lov'd him:" or to make it more eaſy by ſupplying a Relative that has no variation of Caſes, "all *that* he lov'd, or *that* lov'd him." The Conſtruction is hazardous, and hardly juſtifiable, even in Poetry. "In the temper of mind he was then." Addiſon, Spect. N° 549. "In the poſture I lay." Swift, Gulliver, Part 1. Chap. 1. In theſe and the like Phraſes, which are very common, there is an Ellipſis both of the Relative and the Prepoſition; which were much better ſupplied: "In the temper of mind *in which* he was then:" "In the poſture *in which* I lay." In general, the omiſſion of the Relative ſeems to be too much indulged in the familiar ſtyle; it is ungraceful in the ſerious; and of whatever kind the ſtyle be, it is apt to be attended with obſcurity and ambiguity.

readily

readily preſent its Antecedent to the mind of the hearer or reader without any obſcurity or ambiguity. The ſame may be obſerved of the Pronoun and the Noun, which by ſome are called alſo the Relative and the Antecedent [2].

CON-

[2] The Connective parts of Sentences are of all others the moſt important, and require the moſt care and attention: for it is by theſe chiefly that the train of thought, the courſe of reaſoning, and the whole progreſs of the mind in continued diſcourſe of all kinds, is laid open; and on the right uſe of theſe the perſpicuity, that is, the firſt and greateſt beauty, of ſtyle principally depends. Relatives and Conjunctions are the inſtruments of Connection in diſcourſe: it may be of uſe to point out ſome of the moſt common inaccuracies, that writers are apt to fall into with reſpect to them; and a few examples of faults may perhaps be more inſtructive, than any rules of propriety that can be given. Here therefore ſhall be added ſome further examples of inaccuracies in the uſe of Relatives.

The Relative placed before the Antecedent: Example; "The bodies, which we dai-

ly

CONJUNCTIONS have ſometimes a Government of Modes. Some Conjunctions require the Indicative,

ly handle, make us perceive, that whilſt they remain between *them*, they do by an inſurmountable force hinder the approach of our *hands* that preſs them." Locke, Eſſay, B. 2. C. 4. §. 1. Here the ſenſe is ſuſpended, and the ſentence is unintelligible, till you get to the end of it: there is no Antecedent, to which the Relative *them* can be referred, but *bodies*; but, "whilſt the bodies remain between the bodies," makes no ſenſe at all. When you get to *hands*, the difficulty is cleared up, the ſenſe helping out the Conſtruction: yet there ſtill remains an ambiguity in the Relatives *they*, *them*, which in number and gender are equally applicable to *bodies* or *hands*; this, tho' it may not here be the occaſion of much obſcurity, which is commonly the effect of it, yet is always diſagreeable and inelegant: as in the following examples.

"Men look with an evil eye upon the good that is in others; and think, that *their* reputation obſcures *them*; and that *their* commendable qualities do ſtand in *their* light: and therefore

tive, ſome the Subjunctive Mode after them: others have no influence at all on the Mode.

Hypothetical, Conditional, Conceſſive,

therefore *they* do what *they* can to caſt a cloud over *them*, that the bright ſhining of *their* virtues may not obſcure *them*." Tillotſon, Vol. I. Serm. 42.

" The Earl of Falmouth and Mr. Coventry were rivals *who* ſhould have moſt influence with the Duke, *who* loved the Earl beſt, but thought the other the wiſer man, *who* ſupported Pen, *who* diſobliged all the Courtiers, even againſt the Earl, *who* contemned Pen as a fellow of no ſenſe." Clarendon, Cont. p. 264.

But the following Sentence cannot poſſibly be underſtood without a careful recollection of circumſtances through ſome pages preceding.

" All which, with the King's and Queen's ſo ample promiſes to *him* [the Treaſurer] ſo few hours before the conferring the place on another, and the Duke of York's manner of receiving *him* [the Treaſurer,] after *he* [the Chancellor] had been ſhut up with *him* [the Duke,] as *he* [the Treaſurer] was informed, might

ceſſive, and Exceptive Conjunctions ſeem to require properly the Subjunctive Mode after them: as, *if*, *tho'*, *unleſs*, *except*, *whether—or*, &c. but by uſe they often admit of the Indicative. Examples: "*If* thou

might very well excuſe *him* [the Treaſurer] for thinking *he* [the Chancellor] had ſome ſhare in the affront *he* [the Treaſurer] had undergone." Clarendon, Cont. p. 296.

"Breaking a Conſtitution by the very ſame errors, *that* ſo many have been *broke* before." Swift, Conteſts and Diſſenſions, &c. Chap. 5. Here the Relative is employed not only to repreſent the Antecedent Noun *the errors*, but likewiſe the Prepoſition *by* prefixed to it. It ought to be, "the ſame errors, *by which* ſo many have been *broken* before."

Again: "———An Undertaking; *which*, although it has failed, (partly &c, and partly &c,) is no objection at all to an Enterprize ſo well concerted, and with ſuch fair probability of ſucceſs." Swift, Conduct of the Allies. That is, "Which Undertaking is no objection to an Enterprize ſo well concerted;" that is, "to itſelf:" he means, "*the failing of which* is no objection at all to it."

be

be the Son of God." Matt. iv. 3. "*Tho'* he *ſlay* me, yet will I put my truſt in him." Job xiii. 15. "*Unleſs* he *waſh* his fleſh." Lev. xxii. 6. "No power, *except* it *were* given from above." John xix. 11. "*Whether* it *were* I *or* they, ſo we preach." 1 Cor. xv. 11. The Subjunctive in theſe inſtances implies ſomething contingent or doubtful; the Indicative would expreſs a more abſolute and determinate ſenſe.

That expreſſing the motive or end has the Subjunctive Mode, with *may*, *might*, *ſhould*, after it.

Leſt; and *that* with a Negative following it; and *if* with *but* following it; neceſſarily require the Subjunctive Mode: Examples; "Let him that ſtandeth, take heed, *leſt* he *fall*." 1 Cor. x. 12. "Take heed, *that* thou *ſpeak not* to Jacob." Gen.

Gen. xxxi. 24. "*If* he *do but* touch the hills, they ſhall ſmoke." Pſ. civ. 32. [3]

Other Conjunctions, expreſſing a Continuation, an Addition, an Inference, &c. being of a poſitive and abſolute nature, require the Indicative Mode; or rather leave the Mode to be determined by the other circumſtances and conditions of the Sentence.

When the Qualities of different things are compared, the latter Noun is governed, not by the Conjunction *than*, or *as*, (for a Conjunction has

[3] In the following inſtances the Conjunction *that* ſeems to be improperly accompanied with the Subjunctive Mode: "I cannot but bewail, *that* no famous modern *have* ever yet attempted ———." Swift, Tale of a Tub, Sect. v.

"So much ſhe fears for William's life,
That Mary's fate ſhe *dare* not mourn."
Prior.

no

no Government of Caſes,) but by the Verb or the Prepoſition, expreſſed, or underſtood. As, "Thou art wiſer than *I* [am.]" "You are not ſo tall as *I* [am.]" "You think him handſomer than [you think] *me*; and you love him more than [you love] *me*." In all other inſtances, if you complete the Sentence in like manner, by ſupplying the part which is underſtood, the Caſe of the latter Noun will be determined. Thus, "Plato obſerves, that God geometrizes; and the ſame thing was obſerved before by a wiſer man than *he*:" that is, than *he was*. "It was well expreſſed by Plato; but more elegantly by Solomon than *him*:" that is, than *by him* [4].

The

[4] "You are a much greater loſer than *me* by his death." Swift to Pope, Letter 63.

"And

The Conjunction *that* is often omitted and underſtood: as, "I beg

"And tho' by heav'n's ſevere decree
She ſuffers hourly more than *me*."
Swift to Stella.

"We contributed a third more than the Dutch, who were obliged to the ſame proportion more than *us*." Swift, Conduct of the Allies.

"King Charles, and more than *him*, the Duke, and the Popiſh Faction, were at liberty to form new ſchemes." Lord Bolingbroke, Diſſ. on Parties, Letter 3.

"A Poem, which is good in itſelf, cannot loſe any thing of its real value, though it ſhould appear not to be the work of ſo eminent an author, as *him*, to whom it was firſt imputed." Congreve, Pref. to Homer's Hymn to Venus.

"If the King give us leave, you or I may as lawfully preach, as *them* that do." Hobbes, Hiſt. of Civil Wars, p. 62.

"The ſun upon the calmeſt ſea
Appears not half ſo bright as *Thee*."
Prior.

beg you would come to me:" "See, thou do it not:" that is, "*that*

"Then finiſh dear Chloe this Paſtoral war,
And let us like Horace and Lydia agree:
For thou art a Girl as much brighter than *her*,
As he was a Poet ſublimer than *me*."
Prior.

In theſe paſſages it ought to be, *I*, *We*, *He*, *They*, *Thou*, *She*, reſpectively. Perhaps the following example may admit of a doubt, whether it be properly expreſſed or not:

"The Lover got a woman of greater fortune than *her* he had miſs'd." Addiſon, Guardian N° 9. Let us try it by the Rule given above; and ſee, whether ſome correction will not be neceſſary, when the parts of the Sentence, which are underſtood, come to be ſupplied: "The lover got a woman of a greater fortune, than *She* [*was*, *whom*] he had miſs'd."

"Nor hope to be myſelf leſs miſerable
By what I ſeek, but others to make ſuch
As *I*." Milton, P. L. ix. 126.

"The Syntax, ſays Dr. Bentley, requires, "make ſuch as *me*." On the contrary, the Syntax neceſſarily requires, "make ſuch as *I*:"

"*that* you would;" "*that* thou do[5]."

The Nominative Caſe following the Auxiliary, or the Verb itſelf, ſometimes ſupplies the place of the Conjunctions *if* and *tho'*: as, "Had he done this, he had eſcaped:" "Charm he never ſo[6] wiſely:" that is, "*if* he had done this;" "*tho'* he charm."

Some Conjunctions have their Correſpondent Conjunctions be-

I:" for it is not, "I hope to make others ſuch, as to make *me*:" the Pronoun is not governed by the Verb *make*, but is the Nominative Caſe to the Verb *am* underſtood: "to make others ſuch as *I am*."

[5] "But it is reaſon, the memory of their virtues remaine to their poſterity." Bacon, Eſſay xiv. In this, and many the like Phraſes, the Conjunction were much better inſerted: "*that* the memory, &c."

[6] *Never ſo* ——— This Phraſe, ſays Mr. Johnſon, is juſtly accuſed of Soleciſm. It ſhould be, *ever* ſo wiſely; that is, *how* wiſely *ſoever*.

longing to them; ſo that in the ſubſequent Member of the Sentence the latter anſwers to the former: as, *although*——, *yet*, or *nevertheleſs*; *whether*——, *or*; *either*——, *or*; *neither*——, *nor*; *as*——, *as*; expreſſing a Compariſon of equality; "*as* white *as* ſnow:" *as*——, *ſo*; expreſſing a Compariſon ſometimes of equality; "*as* the ſtars, *ſo* ſhall thy ſeed be;" that is, equal in number: but moſt commonly a Compariſon in reſpect of quality; "and it ſhall be, *as* with the people, *ſo* with the prieſt; *as* with the ſervant, *ſo* with his maſter:" "*as* is the good, *ſo* is the ſinner; *as* the one dieth, *ſo* dieth the other:" that is, in like manner: *ſo*——, *as*; with a Verb expreſſing a Compariſon of quality; "To ſee thy glory, *ſo as* I have ſeen thee in the ſanctuary:" but with

with a Negative and an Adjective, a Compariſon in reſpect of quantity; as, "Pompey had eminent abilities: but he was not either *ſo* eloquent and politic a ſtateſman, or *ſo* brave and ſkilful a general; nor was he upon the whole *ſo* great a man, *as* Cæſar:" *ſo*——, *that*; expreſſing a Conſequence: &c. [7]

INTER-

[7] I have been the more particular in noting the proper uſes of theſe Conjunctions, becauſe they occur very frequently, and, as it was obſerved before of Connective words in general, are of great importance with reſpect to the clearneſs and beauty of ſtyle. I may add too, becauſe miſtakes in the uſe of them are very common; as it will appear by the following Examples.

Neither is ſometimes ſuppoſed to be included in its correſpondent *nor:*

"Simois, *nor* Xanthus ſhall be wanting there." Dryden.

——"That all the application he could make, *nor* the King's own interpoſition, could prevail with Her Majeſty." Clarendon, Hiſt.

INTERJECTIONS in Engliſh have no Government.

Though

Vol. III. p. 179. Sometimes to be ſupplied by a ſubſequent Negative: "His rule holdeth ſtill, that nature, *nor* the engagement of words, are *not* ſo forcible as cuſtom." Bacon, Eſſay xxxix. "The King *nor* the Queen were *not* at all deceived." Clarendon, Hiſt. Vol. II. p. 363. Theſe forms of expreſſion ſeem both of them equally improper.

So ——, *as*, was uſed by the Writers of the laſt Century, to expreſs a Conſequence, inſtead of *So* ——, *that*: Examples; "The relations are *ſo* uncertain, *as* [that] they require a great deal of examination." Bacon, Nat. Hiſt. "*So as* [that] it is a hard calumny to affirm, ——." Temple. "This computation being *ſo* eaſy and trivial, *as* [that] it is a ſhame to mention it." Swift, Conduct of the Allies. "That the Spaniards were *ſo* violently affected to the Houſe of Auſtria, *as* [that] the whole kingdom would revolt." Ibid. Swift, I believe, is the laſt of our good Writers, who has frequently uſed this manner of expreſſion: it ſeems improper, and is deſervedly grown obſolete.

As inſtead of *that*, in another manner,:

"If

Though they are uſually attended with Nouns in the Nominative Caſe,

"If a man have that penetration of judgement, *as* [that] he can diſcern what things are to be laid open." Bacon, Eſſay vi. "It is the nature of extreme ſelf-lovers, *as* [that] they will ſet an houſe on fire, *and* it were but to roaſt their eggs." Id. Eſſay xxiii. "They would have given him ſuch ſatisfaction in other particulars, *as* [that] a full and happy peace muſt have enſued." Clarendon, Vol. III. p. 214. "We ſhould ſufficiently weigh the objects of our hope; whether they be ſuch, *as* [that] we may reaſonably expect from them what they propoſe in their fruition; and whether they are ſuch, as we are pretty ſure of attaining." Addiſon, Spect. N° 535. "France was then diſpoſed to conclude a peace upon ſuch conditions, *as* [that] it was not worth the life of a granadier to refuſe them." Swift, Four laſt years of the Queen, B. ii.

As inſtead of the Relative *that*, or *which*: "The Duke had not behaved with that loyalty, *as* [which] he ought to have done." Clarendon, Hiſt. Vol. II. p. 460. "—— With thoſe thoughts *as* [which] might contribute to their honour." Ibid. p. 565. "In the order, *as* they lie in his Preface." Middle-

Caſe [8], and Verbs in the Indicative Mode, yet the Caſe and Mode is not

ton, Works Vol. III. p. 8. It ought to be, either, "*in order*, as they lie;" or, "in the order, *in which* they lie." "Securing to yourſelves a ſucceſſion of able and worthy men, *as* [which] may adorn this place." Atterbury, Sermons, Vol. IV. 12.

The Relative *that* inſtead of *as:* "Such ſharp replies, *that* [as] coſt him his life in few months after." Clarendon, Hiſt. Vol. III. p. 179.

The Relative *who* ——, inſtead of *as:* "There was no man *ſo* ſanguine, *who did not apprehend* ſome ill conſequence from the late change." Swift, Examiner N° 24. It ought to be, either, *ſo* ſanguine, *as not to apprehend*, ——" or, "There was no man, *how* ſanguine *ſoever*, *who* did not apprehend."

As improperly omitted: "They are *ſo* bold [as] to pronounce ——." Swift, Tale of a Tub, Sect. vii.

Too ——, *that*, improperly uſed as Correſpondent Conjunctions: "Whoſe Characters are *too* profligate, *that* the managing of them ſhould be of any conſequence." Swift, Examiner N° 24. And, *too* ——, *than:* "You that are a ſtep higher than a Philoſopher, a Divine; yet have *too* much grace and wit *than*

not influenced by them, but determined by the nature of the ſentence.

than to be a Biſhop." Pope to Swift, Letter 80. *So*——, *but:* "If the appointing and apportioning of penalties to crimes be not *ſo* properly a conſideration of juſtice, *but rather* [as] of prudence in the Lawgiver." Tillotſon, Vol. I. Serm. 35. And to conclude with an example, in which, whatever may be thought of the accuracy of the expreſſion, the juſtneſs of the obſervation will be acknowledged; which may ſerve alſo as an apology for this and many of the preceding Notes: "No errors are *ſo* trivial, *but* they deſerve to be mended." Pope to Steele, Letter 6.

[8] "Ah me!" ſeems to be a phraſe of the ſame nature with "Wo is me!"; for the reſolution of which ſee above p. 132. Note.

PUNC-

PUNCTUATION.

PUNCTUATION is the art of marking in writing the ſeveral pauſes, or reſts, between ſentences, and the parts of ſentences, according to their proper quantity or proportion, as they are expreſſed in a juſt and accurate pronunciation.

As the ſeveral articulate ſounds, the ſyllables and words, of which ſentences conſiſt, are marked by Letters; ſo the reſts and pauſes between ſentences and their parts are marked by Points.

But, tho' the ſeveral articulate ſounds are pretty fully and exactly marked by Letters of known and determinate power; yet the ſeveral pauſes, which are uſed in a juſt pronunciation of diſcourſe, are very imperfectly expreſſed by Points.

For

For the different degrees of connexion between the ſeveral parts of ſentences, and the different pauſes in a juſt pronunciation, which expreſs thoſe degrees of connexion according to their proper value, admit of great variety; but the whole number of Points, which we have to expreſs this variety, amounts only to Four.

Hence it is, that we are under a neceſſity of expreſſing pauſes of the ſame quantity, on different occaſions, by different points; and more frequently of expreſſing pauſes of different quantity by the ſame points.

So that the doctrine of Punctuation muſt needs be very imperfect: few preciſe rules can be given, which will hold without exception in all caſes; but much muſt be left to the judgement and taſte of the writer.

On

On the other hand, if a greater number of marks were invented to expreſs all the poſſible different pauſes of pronunciation; the doctrine of them would be very perplexed and difficult, and the uſe of them would rather embaraſs than aſſiſt the reader.

It remains therefore, that we be content with the Rules of Punctuation, laid down with as much exactneſs as the nature of the ſubject will admit; ſuch as may ſerve for a general direction, to be accommodated to different occaſions, and to be ſupplied where deficient by the writers judgement.

The ſeveral degrees of Connexion between Sentences, and between their principal conſtructive parts, Rhetoricians have conſidered under the following diſtinctions, as the moſt obvious and remarkable: the

Period,

Period, Colon, Semicolon, and Comma.

The Period is the whole Sentence, compleat in itſelf, wanting nothing to make a full and perfect ſenſe, and not connected in conſtruction with a ſubſequent Sentence.

The Colon, or Member, is a chief conſtructive part, or greater diviſion, of a Sentence.

The Semicolon, or Half-member, is a leſs conſtructive part, or ſubdiviſion of a Sentence or Member.

A Sentence or Member is again ſubdivided into Commas, or Segments; which are the leaſt conſtructive parts of a Sentence, or Member, in this way of conſidering it; for the next ſubdiviſion would be the reſolution of it into Phraſes and Words.

The Grammarians have followed this

this diviſion of the Rhetoricians, and have appropriated to each of theſe diſtinctions its mark, or Point; which takes its name from the part of the Sentence which it is employed to diſtinguiſh; as follows:

The Period	is thus marked	.
The Colon		:
The Semicolon		;
The Comma		,

The proportional quantity or time of the Points with reſpect to one another is determined by the following general rule: The Period is a pauſe in quantity or duration double of the Colon; the Colon is double of the Semicolon; and the Semicolon is double of the Comma. So that they are in the ſame proportion to one another as the Sembrief, the Minim, the Crotchet, and the Quaver, in Muſic. The preciſe quantity or duration of each

Pauſe

Pauſe or Note cannot be defined; for that varies with the Time; and both in Diſcourſe and Muſic the ſame Compoſition may be rehearſed in a quicker or a ſlower Time: but in Muſic the proportion between the Notes remains ever the ſame; and in Diſcourſe, if the Doctrine of Punctuation were exact, the proportion between the Pauſes would be ever invariable.

The Points then being deſigned to expreſs the Pauſes, which depend on the different degrees of connexion between Sentences, and between their principal conſtructive parts; to underſtand the meaning of the Points, and to know how to apply them properly, we muſt conſider the nature of a Sentence, as divided into its principal conſtructive parts; and the degrees of connexion

nexion between thoſe parts, upon which ſuch diviſion of it depends.

To begin with the leaſt of theſe principal conſtructive parts, the Comma. In order the more clearly to determine the proper application of the Point which marks it, we muſt diſtinguiſh between an Imperfect Phraſe, a Simple Sentence, and a Compounded Sentence.

An Imperfect Phraſe contains no aſſertion, or does not amount to a Propoſition or Sentence.

A Simple Sentence has but one Subject and one finite Verb.

A Compounded Sentence has more than one Subject or one finite Verb, either expreſſed or underſtood; or it conſiſts of two or more ſimple Sentences connected together.

In a Sentence, the Subject and the

the Verb may be each of them accompanied with ſeveral Adjuncts; as the Object, the End, the Circumſtances of Time, Place, Manner, and the like; and this either immediately, or mediately, that is, by being connected with ſome thing, which is connected with ſome other; and ſo on.

If the ſeveral Adjuncts affect the Subject or the Verb in a different manner, they are only ſo many Imperfect Phraſes, and the Sentence is Simple.

A Simple Sentence admits of no Point, by which it may be divided, or diſtinguiſhed into parts.

If the ſeveral Adjuncts affect the Subject or the Verb in the ſame manner, they may be reſolved into ſo many Simple Sentences: the Sentence then becomes Compounded,

and it muſt be divided into its parts by Points.

For if there are ſeveral Subjects belonging in the ſame manner to one Verb, or ſeveral Verbs belonging in the ſame manner to one Subject, the Subjects and Verbs are ſtill to be accounted equal in number: for every Verb muſt have its Subject, and every Subject its Verb; and every one of the Subjects, or Verbs, ſhould or may have its point of diſtinction.

EXAMPLES.

"The paſſion for praiſe produces excellent effects in women of ſenſe." Addiſon, Spect. N° 73. In this Sentence *paſſion* is the Subject, and *produces* the Verb; each of which is accompanied and connected with its adjuncts. The Subject is not paſſion in general, but a particular

paſſion

paſſion determined by its Adjunct of Specification, as we may call it, the paſſion for praiſe. So likewiſe the Verb is immediately connected with its object, *excellent effects*; and mediately, that is, by the intervention of the word *effects*, with *women*, the Subject in which theſe effects are produced; which again is connected with its Adjunct of Specification; for it is not meant of women in general, but of women of ſenſe only. Laſtly it is to be obſerved, that theſe ſeveral Adjuncts are connected with the Verb each in a different manner; namely, with *effects*, as the object; with *women*, as the ſubject of them; with *ſenſe*, as the quality or characteriſtic of thoſe women. The Adjuncts therefore are only ſo many imperfect Phraſes; the Sentence is a Simple Sentence, and admits of no Point,

by which it may be diſtinguiſhed into parts.

"The Paſſion for praiſe, which is ſo very vehement in the fair ſex, produces excellent effects in women of ſenſe." Here a new Verb is introduced, accompanied with Adjuncts of its own; and the Subject is repeated by the Relative Pronoun *which*. It now becomes a Compounded Sentence, made up of two Simple Sentences, one of which is inſerted in the middle of the other; it muſt therefore be diſtinguiſhed into its component parts by a Point placed on each ſide of the additional Sentence.

"How many inſtances have we [in the fair ſex] of chaſtity, fidelity, devotion? How many Ladies diſtinguiſh themſelves by the education of their children, care of their families, and love of their huſbands;

huſbands; which are the great qualities and atchievements of womankind: as the making of war, the carrying on of traffic, the adminiſtration of juſtice, are thoſe by which men grow famous, and get themſelves a name?" Ibid.

In the firſt of theſe two Sentences the Adjuncts *chaſtity*, *fidelity*, *devotion*, are connected with the Verb by the word *inſtances* in the ſame manner, and in effect make ſo many diſtinct Sentences: "how many inſtances have we of chaſtity? how many inſtances have we of fidelity? how many inſtances have we of devotion?" They muſt therefore be ſeparated from one another by a Point. The ſame may be ſaid of the Adjuncts "education of their children, &c" in the former part of the next Sentence: as likewiſe of the ſeveral Subjects, "the mak-

ing of war, &c" in the latter part; which have in effect each their Verb; for each of theſe " is an atchievement by which men grow famous."

As Sentences themſelves are divided into Simple and Compounded, ſo the members of ſentences may be divided likewiſe into Simple and Compounded members: for whole Sentences, whether Simple or Compounded, may become members of other Sentences by means of ſome additional connexion.

Simple members of Sentences cloſely connected together in one Compound member or ſentence, are diſtinguiſhed or ſeparated by a Comma: as in the foregoing examples.

So likewiſe the Caſe Abſolute; Nouns in Appoſition, when conſiſting of many terms; the Parti-

ciple

ciple with ſomething depending on it; are to be diſtinguiſhed by the Comma: for they may be reſolved into Simple members.

When an addreſs is made to a perſon, the Noun, anſwering to the Vocative Caſe in Latin, is diſtinguiſhed by a Comma.

EXAMPLES.

"This ſaid, He form'd thee, Adam; thee, O man,
Duſt of the ground."

"Now Morn, her roſy ſteps in th' eaſtern clime
Advancing, ſow'd the earth with orient pearl."
Milton.

Two Nouns, or two Adjectives, connected by a ſingle Copulative or Disjunctive, are not ſeparated by a Point: but when there are more than two, or where the Conjunction is underſtood, they muſt be diſtinguiſhed by a Comma.

Simple members connected by Relatives and Comparatives are for the moſt part diſtinguiſhed by a Comma: but when the members are ſhort in Comparative Sentences; and when two members are cloſely connected by a Relative, reſtraining the general notion of the Antecedent to a particular ſenſe; the pauſe becomes almoſt inſenſible, and the Comma is better omitted.

EXAMPLES.

"Raptures, tranſports, and extaſies are the rewards which they confer: ſighs and tears, prayers and broken hearts, are the offerings which are paid to them." Addiſon, Ibid.

"Gods partial, changeful, paſſionate, unjuſt;
Whoſe attributes were rage, revenge, or luſt."
Pope.

"What is ſweeter than honey? and what is ſtronger than a lion?"

A mem-

A member of a Sentence, whether Simple or Compounded, that requires a greater pauſe than a Comma, yet does not of itſelf make a compleat Sentence, but is followed by ſomething cloſely depending on it, may be diſtinguiſhed by a Semicolon.

EXAMPLE.

"But as this paſſion for admiration, when it works according to reaſon, improves the beautiful part of our ſpecies in every thing that is laudable; ſo nothing is more deſtructive to them, when it is governed by vanity and folly."

Addiſon, ibid.

Here the whole Sentence is divided into two parts by the Semicolon; each of which parts are Compounded Members, divided into their Simple Members by Commas. A mem-

A member of a Sentence, whether Simple or Compounded, which of itſelf would make a compleat Sentence, and ſo requires a greater pauſe than a Semicolon, yet is followed by an additional part making a more full and perfect Senſe, may be diſtinguiſhed by a Colon.

EXAMPLE.

"Were all books reduced to their quinteſſence, many a bulky author would make his appearance in a penny paper: there would be ſcarce any ſuch thing in nature as a folio: the works of an age would be contained on a few ſhelves: not to mention millions of volumes, that would be utterly annihilated." Addiſon, Spect. N° 124.

Here the whole Sentence is divided into four parts by Colons: the firſt and laſt of which are Compounded

pounded Members, each divided by a Comma; the ſecond and third are Simple Members.

When a Semicolon has preceded, and a greater pauſe is ſtill neceſſary; a Colon may be employed, tho' the Sentence be incompleat.

The Colon is alſo commonly uſed, when an Example, or a Speech is introduced.

When a Sentence is ſo far perfectly finiſhed, as not to be connected in conſtruction with the following Sentence, it is marked with a Period.

In all caſes the proportion of the ſeveral Points in reſpect to one another is rather to be regarded, than their ſuppoſed preciſe quantity, or proper office, when taken ſeparately.

Beſide the Points which mark the pauſes in diſcourſe, there are others which denote a different modu-

modulation of the voice in correſpondence with the ſenſe. Theſe are

The Interrogation Point	thus marked	?
The Exclamation Point		!
The Parentheſis		( )

The Interrogation and Exclamation Points are ſufficiently explained by their names: they are indeterminate as to their quantity or time, and may be equivalent in that reſpect to a Semicolon, a Colon, or a Period, as the ſenſe requires. They mark an Elevation of the voice.

The Parentheſis incloſes in the body of a Sentence a member inſerted into it, which is neither neceſſary to the Senſe, nor at all affects the Conſtruction. It marks a moderate depreſſion of the voice, with a pauſe greater than a Comma.

A PRAXIS, or Example of Grammatical Reſolution.

1. IN the fifteenth year of the reign of Tiberius Cæſar, Pontius Pilate being Governour of Judea, the word of God came unto John the Son of Zecharias in the wilderneſs.

2. And he came into all the country about Jordan preaching the baptiſm of repentance for the remiſſion of ſins.

3. And the ſame John had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locuſts and wild honey.

4. Then ſaid he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath

wrath to come? Bring forth therefore fruits meet for repentance.

5. And as all men muſed in their hearts of John, whether he were the Chriſt, or not; John anſwered, ſaying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whoſe ſhoes I am not worthy to unlooſe: he ſhall baptize you with the Holy Ghoſt and with fire.

6. Now when all the people were baptized, it came to paſs, that, Jeſus alſo being baptized and praying, the heaven was opened, and the Holy Ghoſt deſcended in a bodily ſhape upon him; and lo! a voice from heaven ſaying, This is my beloved Son, in whom I am well pleaſed.

1. *In* is a Prepoſition; *the* the Defi-

Definite Article; *fifteenth*, an Adjective; *year*, a Subſtantive, or Noun, in the Objective Caſe governed by the Prepoſition *in*; *of*, a Prepoſition; *the reign*, a Subſtantive, Objective Caſe, governed by the Prepoſition *of*; *of Tiberius Cæſar*, both Subſtantives, Proper Names, Government and Caſe, as before; *Pontius Pilate*, Proper Names; *being*, the Preſent Participle of the Verb Neuter *to be*; *Governour*, a Subſtantive; *of Judea*, a Proper Name, Government and Caſe as before: *Pontius Pilate being governour*, is the Caſe Abſolute, that is, the Nominative Caſe with a Participle without a Verb following and agreeing with it; the meaning is the ſame as, *when* Pilate *was* governour: *the word*, a Subſtantive; *of God*, a Subſtantive; *came*, a Verb Neuter,

Neuter, Indicative Mode, Paſt Time, third Perſon Singular Number, agreeing with the Nominative Caſe *word*; *unto*, a Prepoſition; *John*, a Proper Name; *the Son*, a Subſtantive, put in Appoſition to *John*; that is, in the ſame Caſe, governed by the ſame Prepoſition *unto*; *of Zecharias*, a Proper Name; *in*, a Prepoſition; *the wilderneſs*, a Subſtantive, Government and Caſe as before.

2. *And*, a Conjunction Copulative; *he*, a Pronoun, third Perſon Singular, Maſculine Gender, Nominative Caſe, ſtanding for *John*; *came*, as before; *into*, a Prep. *all*, an Adjective; *the country*, a Subſt. *about*, a Prep. *Jordan*, a Proper Name; *preaching*, the Preſent Partiple of the Verb Active *to preach*, joined like an Adjective to the

Pro-

Pronoun *he*; *the baptiſm*, a Subſtantive in the Objective Caſe following the Verb Active *preaching*, and governed by it; *of repentance*, a Subſt. Government and Caſe as before; *for*, a Prep. *the remiſſion of ſins*, Subſtantives, the latter in the Plural Number, Government and Caſe as before.

3. *And*, (b. that is, *as before*) *the ſame*, an Adjective; *John* (b.) *had*, a Verb Active, Indicative Mode, Paſt Time, third Perſon Sing. agreeing with the Nominative Caſe *John*; *his*, a Pronoun, third Perſon Sing. Poſſeſſive Caſe; *raiment*, a Subſt. in the Objective Caſe, following the Verb Active *had*, and governed by it; *of camel's*, a Subſtantive, Poſſeſſive Caſe; *hair*, Subſt. Objective Caſe, governed by the Prepoſition *of*, the ſame as, *of the hair of a camel*; *and*, (b.) *a*, the In-

definite Article; *leathern*, an Adj; *girdle*, a Subſt. *about*, (b.) *his*, (b.) *loins*, Subſt. plural Number; *and his*, (b.) *meat*, Subſt. *was*, Indicative Mode, Paſt Time, third Perſon Singular of the Verb Neuter *to be*; *locuſts*, Subſt. plural Number, Nominative Caſe after the Verb *was*; *and*, (b.) *wild*, Adj. *honey*, Subſt.

4. *Then*, an Adverb; *ſaid*, a Verb Active, Paſt Time, third Perſon Sing. agreeing with the Nominative Caſe *he* (b.) *to*, a Prep. *the multitude*, Subſt. Objective Caſe, governed by the Prep. *to*; *that*, a Relative Pronoun, its Antecedent is *the multitude*; *came*, (b.) *forth*, an Adverb; *to*, a Prep. and before a Verb the ſign of the Infinitive Mode; *be baptized*, a Verb Paſſive, made of the Participle Paſſive of the Verb *to baptize*, and the Auxiliary Verb *to be*, in the Infinitive Mode;

Mode; *of him*, Pronoun, third Perſon Sing. ſtanding for *John*, in the Objective Caſe governed by the Prep. *of*; *O*, an Interjection; *generation*, Subſt. Nominative Caſe; *of vipers*, Subſt. plural Number; *who*, an Interrogative Pronoun; *hath warned*, a Verb Active, Preſent Perfect Time, made of the Perfect Participle *warned* and the Auxiliary Verb *hath*, third Perſon Singular agreeing with the Nominative Caſe *who*; *you*, Pronoun, ſecond Perſon plural, Objective Caſe, following the Verb Active *warned* and governed by it; *to flee*, Verb Neuter, Infinitive Mode; *from*, a Prep. *the wrath*, Subſt. Objective Caſe, governed by the Prep. *from*; *to come*, Verb Neuter, Infinitive Mode; *bring*, Verb Active, Imperative Mode, ſecond Perſon plural, agreeing with the Nominative Caſe

ye underſtood, as if it were, *bring ye*; *forth*, an Adverb; *therefore*, a Conjunction; *fruits*, a Subſt. plur. Objective Caſe, following the Verb Active *bring*, and governed by it; *meet*, an Adjective, joined to *fruits*, but placed after it, becauſe it has ſomething depending on it; *for repentance*, a Subſt. governed by a Prep. as before.

5. *And*, (b.) *as*, an Adverb; *all*, (b.) *men*, Subſt. plural Number; *muſed*, a Verb Neuter, Paſt Time, third Perſon plural, agreeing with the Nominative Caſe *men*; *in*, (b.) *their*, a Pronominal Adjective, from the Pronoun *they*; *hearts*, Subſt. plural Number, Objective Caſe governed by the Prep. *in*; *of John*, (b.) *whether*, a Conjunction; *he*, (b.) *were*, Subjunctive Mode, governed by the Conjunction *whether*, Paſt Time, third Perſon Sing. of the Verb

Verb *to be*, agreeing with the Nominative Caſe *he*; *the Chriſt*, Subſt. Nominative Caſe after the Verb *were*; *or*, a Disjunctive Conjunction, correſponding to the preceding Conjunction *whether*; *not*, an Adverb; *John*, (b.) *anſwered*, a Verb Active, Indicative Mode, Paſt Time, third Perſon Sing. agreeing with the Nominative Caſe *John*; *ſaying*, Preſent Participle of the Verb Active *to ſay*, joined to the Subſtantive *John*; *unto*, (b.) *them*, a Pronoun, third Perſon plural, Objective Caſe governed by the Prep. *unto*; *all*, (b.) *I*, Pronoun, firſt Perſon Singular; *indeed*, an Adverb; *baptize*, a Verb Active, Indicative Mode, Preſent Time, firſt Perſon Singular, agreeing with the Nominative Caſe *I*; *you*, Pronoun, ſecond Perſon plural, Objective Caſe, following the Verb Active *baptize*, and go-

verned by it; *with*, a Prep. *water*, Subſt. *but*, a Disjunctive Conjunction; *one*, a Pronoun, ſtanding for ſome Perſon not mentioned by name; *mightier*, an Adjective in the Comparative Degree, from the Poſitive *mighty*; *than*, a Conjunction, uſed after a Comparative word; *I*, (b.) the Verb *am* being underſtood, that is, *than I am*; *cometh*, a Verb Neuter, Indicative Mode, Preſent Time, third Perſon Sing. agreeing with the Nominative Caſe *one*; *the latchet*, Subſt. *of*, (b.) *whoſe*, Pronoun Relative, *one* being the Antecedent to it, in the Poſſeſſive Caſe; *ſhoes*, Subſt. plural; *I*, (b.) *am*, Indicative Mode, Preſent Time, firſt Perſon Sing. of the Verb *to be*, agreeing with the Nominative Caſe *I*; *not*, (b.) *worthy*, an Adjective; *to unlooſe*, a Verb Active, in the Infinitive Mode, governing the Subſtantive

ſtantive *latchet* in the Objective Caſe; *he*, (b.) *ſhall baptize*, a Verb Active, Indicative Mode, Future Time, made by the Auxiliary *ſhall*, third Perſon Sing. agreeing with the Nominative Caſe *he*; *you*, (b.) *with the*, (b.) *Holy*, an Adjective; *Ghoſt*, a Subſt. *and with*, (b.) *fire*, a Subſt. this and the former both in the Objective Caſe governed by the Prep. *with*.

6. *Now*, an Adverb; *when*, an Adverb; *all*, (b.) *the people*, a Subſt. *were baptized*, a Verb Paſſive, made of the Auxiliary Verb *to be* joined with the Participle Paſſive of the Verb *to baptize*, Indicative Mode, third Perſon plural, agreeing with the Nominative Caſe Sing. *people*, being a Noun of multitude; *it*, Pronoun, third Perſon Sing. Neuter Gender, Nominative Caſe; *came*,

(b.) *to paſs*, Verb Neuter, Infinitive Mode; *that*, a Conjunction; *Jeſus*, a Proper Name; *alſo*, an Adverb; *being*, Preſent Participle of the Verb *to be*; *baptized*, Participle Paſſive of the Verb *to baptize*; *and*, (b.) *praying*, Preſent Participle of the Verb Neuter *to pray*; *Jeſus being baptized and praying* is the Caſe Abſolute, as before; *the heaven*, Subſt. *was opened*, Verb Paſſive, Indicative Mode, Paſt Time, third Perſon Sing. agreeing with the Nominative Caſe *heaven*, the Auxiliary Verb *to be* being joined to the Participle Paſſive, as before; *and the Holy Ghoſt*, (b.) *deſcended*, Verb Neuter, Indicative Mode, Paſt Time, third Perſon Sing. agreeing with the Nominative Caſe *Ghoſt*; *in a* (b.) *bodily*, an Adjective; *ſhape*, a Subſt. *like*, an Adjective; *a dove*, a Subſt.

a Subſt. Objective Caſe, the Prep. *to* being underſtood, that is, *like to a dove*; *upon*, Prep. *him*, Pronoun, third Perſon Sing. Objective Caſe governed by the Prep. *upon*; *and*, (b.) *lo!* an Interjection; *a voice*, a Subſt. Nominative Caſe, *there was* being underſtood, that is, *there was a voice*; *from*, Prep. *heaven*, Subſt. Objective Caſe, (b.) *ſaying*, (b.) *this*, a Pronominal Adjective, *perſon* being underſtood; *is*, Indicative Mode, Preſent Time, of the Verb *to be*, third Perſon Sing. agreeing with the Nominative Caſe *this*; *my*, a Pronominal Adjective; *beloved*, an Adjective; *Son*, a Subſt. Nominative Caſe after the Verb *is*; *in*, (b.) *whom*, Pronoun Relative, Objective Caſe governed by the Prep. *in*, the Subſtantive *Son* being its Antecedent; *I am*, (b.) *well*, an Adverb; *pleaſed*, the

the Paſſive Participle of the Verb *to pleaſe*, making with the Auxiliary Verb *am* a Paſſive Verb, in the Indicative Mode, Preſent Time, firſt Perſon Sing. agreeing with the Nominative Caſe *I*.

THE END.

ERRATA.

P. 59. l. 11. *read:* *Have*, through its ſeveral Modes and Times, is placed only before the Perfect Participle; and *be*, in like manner, before the Preſent and Paſſive Participles: the reſt------

P. 88. l. 1. *r. drank*, l. 2. *r. drunk*.